

THE  
**CONGREGATIONALIST**  
AND  
**CHRISTIAN WORLD**

Volume LXXXVII

20 September 1902

Number 38

*The Spelling-Match*

*Ralph Connor*

*First in a Series of Glengarry Sketches by the Celebrated Author of 'Black Rock and Sky Pilot'*

*What Means the Cross*

*Prof. Samuel M'Comb*

*Some Reflections on Professor Harnack's View of the Atonement*

*A Month in a Factory*

*Prof. C. M. Geer*

*An Actual Experience as a Wage-Earner*

*The Marcus Whitman Centennial in Ithaca*

*Rev. Wm. E. Griffis, D. D.*

*For the Girls of Boston*

*Frances J. Dyer*

*Elizabeth's Talent (story)*

*Anna W. Fairfield*

*Fair Treatment for Ministers*

*September Sowing Times*

---

*A Full Table of Contents Will be Found Inside*

THE · PILGRIM · PRESS  
BOSTON · AND · CHICAGO

## The Pilgrim Press Announces the Publication of

Lessons are arranged to begin with September. In November the lessons lead up to Thanksgiving; in December and in the spring to Christmas and Easter respectively. Those beginning at other times can readily adapt themselves to this arrangement.

### THE BEGINNERS' COURSE

BIBLE LESSONS  
FOR CHILDREN  
UNDER SIX YEARS

FIFTY TWO LESSONS  
IN BOOK FORM 30 cts.  
35 cts. POST PAID

ARRANGED BY THE  
INTERNATIONAL S.S.  
LESSON COMMITTEE.

IN QUARTERLY PARTS  
THIRTEEN LESSONS EACH  
5 cts. 6 cts. POST PAID.

Each lesson appeals to the child's past experience, familiar facts being the starting point for wider knowledge. Lesson stories are told in the simplest words to bring out the leading thought. Questions exercise the child's memory, and the closing story or poem emphasizes the truth taught.

These lessons are prepared by an experienced kindergartner and primary teacher and have been adopted by several denominations to be recommended as the best alternative course whenever the International Lessons seem difficult to teach to children.

## The Beginners' Course Lesson Cards

The above-described course is especially designed for *parents and teachers*, since the little children for the most part cannot read. But in response to a demand for something to give the *scholars* each Sunday, we are now issuing some lesson cards to accompany this course (sample of which is shown herewith). These are printed on heavy coated paper and perforated for tying, and accompanied by an envelope for their preservation. The scholars will delight to bind together a year's cards, thus forming a Bible picture book of their own make, which they will greatly prize. Price of cards **5 cts.** per set of 13 for one quarter (including envelopes) or **6 cts.** post-paid.

If you have not already begun this course and desire to do so, a good time to commence is Dec. 1st. All the December lessons are on giving, thus leading up to the Christmas lesson.

Sample of Teacher's Quarterly or Scholars' Cards *free*, on request, to primary teachers or superintendents.

#### LESSON XXI

#### THE BOY JESUS IN HIS HOME

GOLDEN TEXT: Children, obey your parents. — Eph. 6:1.



USED BY PERMISSION

THE YOUTH OF JESUS

STORY PICTURE

J. J. Tissot

- |  |                                    |
|--|------------------------------------|
| 1. Did Jesus come home with Joseph and Mary? | 5. Did Jesus help?                 |
| 2. Were his friends glad to see him?         | 6. How could he?                   |
| 3. What kind of a house did Jesus live in?   | 7. Did he help his mother?         |
| 4. What did his father do?                   | 8. Tell what kind of a boy he was. |

**The Pilgrim Press - Boston and Chicago**



YOUR step has lost elasticity because your blood has lost vitality, which Hood's Sarsaparilla will restore.

"CHILDREN were made for laughter." Give them Mellin's Food and see how happy and joyous they will be.

\$5.00 IS THE RATE.—Thursday, Oct. 9, is the date of the last grand excursion on the Boston & Albany. Through Worcester, Springfield, Pittsfield, the Berkshire Hills to Albany; the Hudson River boats (either night or day) to New York, the Fall River Line and N. Y., N. H. & H. to Boston for \$5.00. Send for descriptive leaflet. A. S. Hanson, Gen. Pass. Agent, Boston.

GETTYSBURG AND WASHINGTON.—Personally conducted tour via Pennsylvania Railroad. The tour will leave Boston 6 P. M. via Fall River Line, Sept. 25, in charge of a Pennsylvania railroad tourist agent, and will return to Boston Oct. 3. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the party throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations—all necessary expenses except supper on Fall River Line returning—will be sold at the extremely low rate of \$32 from Boston, and proportionate rates from other points. For itineraries and full information apply to ticket agents; Tourist Agent, 205 Washington Street, Boston, Mass.

THE RENEWAL A STRAIN.—Vacation is over. Again the school bell rings at morning and at noon, again with tens of thousands the hardest kind of work has begun, the renewal of which is a mental and physical strain to all except the most rugged. The little girl that a few days ago had roses in her cheeks, and the little boy whose lips were then so red you would have insisted that they had been "kissed by strawberries," have already lost something of the appearance of health. Now is a time when many children should be given a tonic, which may avert much serious trouble, and we know of no other so highly to be recommended as Hood's Sarsaparilla, which strengthens the nerves, perfects digestion and assimilation, and aids mental development by building up the whole system.

THROUGH THE UPPER SOUTH.—An autumn tour via Pennsylvania Railroad. A personally conducted tour, covering nine days and including Gettysburg, Blue Mountains, Luray, Natural Bridge, Chattanooga, Lookout Mountain, Asheville and Washington, will leave New York, by special Pullman train of sleeping, dining and observation cars, on Oct. 8; leave Boston via Fall River Line, Oct. 7. Rate, covering transportation, carriage drives, hotel accommodations, and all necessary expenses except meals on Fall River Line Steamer, \$90 from Boston and \$85 from New York. The party will be under the direction of an experienced Pennsylvania Railroad tourist agent and a chaperon. An entire day will be spent on the Gettysburg battle field, another day at Chattanooga and Lookout Mountain, two days at Asheville, and two days at Washington. Apply to George M. Roberts, Passenger Agent New England District, 205 Washington Street, Boston.

FRIENDS SCHOOL.—Among the oldest and most successful schools of the country, and around which center most interesting historical associations of the early years of the republic, is Friends School at Providence. It was founded by the Society of Friends for the moral and mental training of the youth of that society, as Harvard University was founded to create Orthodox Congregational ministers. Both institutions have found a more extended service without denominational restriction. Broadening influences have ever made themselves felt in the school, and though founded and mainly supported by endowment, its doors were early opened to all denominations. A spirit of progressiveness among its instructors, who are of several religious denominations, has ever tended to keep it abreast of the times in educational methods as well as in social provisions, but no sacrifice has ever been made of the traditional thoroughness and high character standard of its founders. Fine old grounds surround the buildings, which have grown in size and in modern equipment to meet the demands of the increasing numbers of pupils. A fine gymnasium will be completed this summer, the pleasures and benefits of which are to be shared by the boys and girls at different intervals. Interesting circulars, giving the history of the school and the program of the school life, will be sent on application to Augustine Jones, L.L.B., Principal.

FOR all kinds of Church and Sunday School Records and Requisites, no matter when published, send to the Congregational Bookstores at Boston or Chicago.

## Contents 20 Sept. 1902

<b>EDITORIAL:</b>	
Event and Comment	393
Fair Treatment for Ministers	396
September Sowing Times	396
The Joy of Service	396
A Writer of Renown	397
In Brief	397
<b>CONTRIBUTIONS:</b>	
From Day to Day. Allen Chesterfield	397
Glengarry School Days. The Spelling-Match. Ralph Connor	399
A Month in a Factory. Prof. G. M. Geer	400
What Means the Cross? Prof. Samuel M. McComb, D. D.	401
The Marcus Whitman Centennial in Ithaca. Rev. William Elliot Griggs, D. D.	402
Ministers' Salaries. Rev. Asher Anderson, D. D.	409
<b>HOME:</b>	
Definitions. James Buckham	404
Anticipating a Speaker	404
One of Thirteen. XV. Frances J. Delano	404
Molly's Chicken	405
Elizabeth's Talent. Anna W. Fairfield	406
Closet and Altar	406
Conversation Corner. Mr. Martin	407
FOR ENDEAVORERS—Topic for Sept. 28-Oct. 4	418
<b>THE CHURCH PRAYER MEETING—Topic for Sept. 21-27</b>	
Editorial Comment	396
<b>LITERATURE</b>	
Book Chat	408
<b>MAINE:</b>	
Why Churches Fail to Grow	411
The Brunswick Minister	411
The Opening Year at Bangor Seminary	411
Seal Harbor Dedicates a Church Home	412
Rededication at Searsport	412
The Summer Visitor as a Tonic	412
<b>IN VARIOUS FIELDS:</b>	
A Diamond Anniversary	412
A New Church Home in Hudson, Mass.	415
Worship by the Seaside	415
Connecticut Valley Celebrations	416
<b>LETTERS:</b>	
In and Around New York	417
In and Around Chicago	419
<b>MISCELLANEOUS:</b>	
In and Around Boston	398
For the Girls of Boston. Frances J. Dyer	403
From Minnesota's Twin Cities	403
Christian News from Everywhere	409
Our Readers' Forum	410
Meetings and Events to Come	412
Marriages and Deaths	412
Record of the Week	413
Sudden Death of Rev. G. R. W. Scott, D. D., Ph. D.	418

## THE CONGREGATIONALIST and Christian World

Copyright 1902 Congregational Sunday School and Publishing Society. All rights reserved

### SUBSCRIBING

The Recorder founded 1816: The Congregationalist, 1849  
Published every Saturday at 14 Beacon Street, Boston.

RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance.  
CHANGE OF ADDRESS.—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address.  
DISCONTINUANCE.—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch, 11½ inches to the column. Discounts according to amount of contract.  
READING NOTICES, headed nonpareil, 50 cents per line, each insertion, nei.

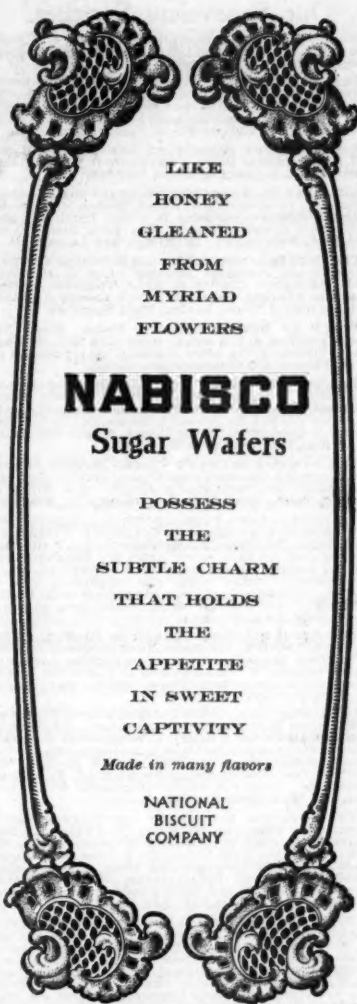
Per Year in advance, \$3; 2 Years, \$5; 5 Years, \$10  
IF PAYMENT IS DELAYED, \$3.50 PER YEAR  
Single Copy, Ten Cents  
ONE OLD AND ONE NEW SUBSCRIPTION, \$5  
CHURCH CLUBS, UNDER SPECIAL CONDITIONS, \$2

## The Pilgrim Press

Boston and Chicago

J. H. Tewksbury, Business Manager.

Entered as second-class mail. Composition by Thomas Todd



## Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1883. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Seaman's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.  
Rev. W. C. STITT, Secretary.  
W. HALL ROPES, Treasurer.

## Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted, a secondhand communion set at small price. Address Pastor, Congregational Church, Hancock, Minn.

Seventy pews for sale, with cushions practically new. Address, Treasurer Congregational Church, Groton, Ct.

Wanted, a position as matron, by a lady who has had ten years' successful experience as matron and superintendent in public institutions. Best references. Address Matron, Box 190, Rock Falls, Ill.

Wanted, in a family of two adults, living in a large village twenty miles from Boston, a young or middle-aged Protestant woman to do general housework. A good home and fair wages to the right person. Address G. 38, The Congregationalist.

Massage. A lady, holding diploma, and of experience, will give, to ladies only, plain, practical instruction in Massage, to help where the services of the professional masseuse cannot be had. References exchanged. E. Dillon, 423 Blue Hill Ave., Roxbury, Mass.

Pastor's Helper. A lady with 25 years' experience in city mission work desires a quiet position in town or country church as pastor's helper, in exchange for pleasant home and small salary. Good references. Miss Mary Ketcham, 37 Pacific Street, Newark, N. J.

A Cuban medical doctor, aged 37, married, without children, desiring to study English for twelve months, wishes to take some position in the United States at a moderate salary, so that he can pay expenses. Has some knowledge of English already, is competent to teach Spanish and is at present the secretary of the Educational Board, Cienfuegos. Reference can be made to Rev. A. De Barrit, Cienfuegos, Cuba.

## Our Benevolent Societies

**WOMAN'S BOARD OF MISSIONS**, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts (and in Massachusetts only) by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 609 Congregational House. Rev. Joshua Cobb, Secretary. Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room 607, Congregational House. Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, Boston. Frank H. Wiggins, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; George A. Hood, Congregational House, Boston, Field Secretary.

**BOARD OF MINISTERIAL AID**, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Standwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

**THE CONGREGATIONAL CHURCH UNION** of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonawanda St., Boston.

**THE WOMAN'S SEAMAN'S FRIEND SOCIETY** of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Henry C. Dolano, Treas., Hotel Berkeley, Boston.

**BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827. President, Rev. Alexander McKendie, D. D., Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. P. Osborne, successor to Barna S. Snow, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY**, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

**CONGREGATIONAL EDUCATION SOCIETY** (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

**THE AMERICAN MISSIONARY ASSOCIATION**, Fourth Avenue and Twenty-second Street, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY**, Fourth Ave. and 22d St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., and Rev. Washington Choate, D. D., Corresponding Secretaries, to whom all correspondence on other matters relating to the National Society should be sent.

**NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND** (under the management of the Trustees of the National Council).—Aids aged and disabled ministers and missionaries and their families. Chairman, Rev. H. A. Robinson, D. D., New York, Field Secretary, Rev. Edward Hawes, D. D., Hartford, Ct.; Secretary, Edwin H. Baker, Greenwich, Ct.; Treasurer, Rev. Samuel B. Forbes, Hartford, Ct. Form of Request: "I give to the Trustees of the National Council of the Congregational Churches of the United States—dollars, to be used for the purpose of Ministerial Relief." All correspondence should be addressed to Mrs. N. H. Whittlesey, 135 Wall St., New Haven, Ct.

**THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY**, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

**The Missionary Department**, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

**The Business Department**, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes *The Congregationalist* and *Christian World*, the Pilgrim Series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the interior and western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

## A Bible for 12cts.

You can get COOKER'S MAGAZINE 4 months absolutely free and earn a beautiful Holman's Teachers' Bible by making 12 cards to friends (outlay 12c.) For plan, address RELIGIOUS FICHTION PUB. CO., Louisville, KY.

The Life of

## Dr. Joseph Parker,

The greatest English Congregational preacher, has been written by Albert Dawson, once his private secretary, now London correspondent of *The Congregationalist*. It makes interesting reading for any minister, and its cost is only 75 cts., postpaid.

BOSTON **The Pilgrim Press** CHICAGO

## Handkerchiefs and Laces.

Fine linen handkerchiefs and delicate laces will not bear rubbing. To clean them, soak in Ivory Soap suds, work them up and down with the hands (when they are very delicate it is better to shake them in a fruit jar about two-thirds full of suds), then rinse in clear water. A pinch of gum arabic dissolved in hot water and a little bluing should be used to dip the pieces into before drying. Stretch perfectly smooth on a marble bureau top or a pane of glass and allow to dry. With laces care should be taken that the wrong side is against the marble or glass surface.

## The American Standard Edition of the

# REVISED BIBLE



is being accepted wherever the English language is spoken. This is the only edition authorized by the American Revision Committee, whose attestation appears on the back of the title page.

"This version is the best that has ever been published in the English language."  
—*Pilgrim Teacher*.

"It will come into wide and widening acceptance wherever the English language is spoken."  
—*The Congregationalist*.

With references and topical headings prepared by American Revision Committee.

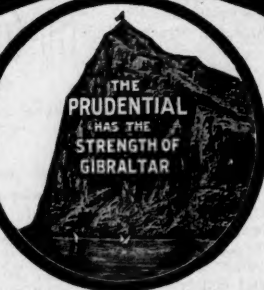
Long Primer 4to, White Paper Edition from \$1.50 to \$9.00

Long Primer 4to, Nelson's India Paper Edition from \$6.00 to \$12.00

Smaller Size, Bourgeois 8vo, White Paper Edition from \$1.00 to \$7.00

For sale by all leading booksellers or sent postpaid on receipt of price. Send for catalogue to

THOMAS NELSON & SONS, Pubs., 37-41 E. 18th St., New York.



## Life Insurance

is not like a public auction. You will not get better bargains by waiting longer. The price of your policy is cheaper now than it will be later. Buy it NOW!

Write for Information, Dept. 59.

# The Prudential

Insurance Company of America

JOHN F. DRYDEN, President.  
HOME OFFICE, Newark, N. J.



# THE CONGREGATIONALIST

Saturday  
20 September 1902

and Christian World

Volume LXXXVII  
Number 38

## Event and Comment

### An Ideal for the Autumn

A letter just received from a prominent Massachusetts pastor contains these words: "Our city should see a forward movement the coming season, and I hope in mental and moral fiber as well as 'hustle.'" "Growth in mental and moral fiber," is not that what we should all yearn for as we put our hands to the plow again, both for ourselves and our fellow Christians? We may not have, the coming season, any more than in the years just passed overwhelming and spectacular demonstrations of spiritual life. But we may and ought to have an increasing volume of pure and undefiled religion, a real growth in Christlikeness, a tightening grip upon unseen realities. Let us remember our Lord's words, "The water that I shall give him shall become in him a well of water." The work which we can do in the world depends upon our grasping the meaning of the Christian gospel first of all for our own lives.

### Christian Reciprocity

September brings to churches at summer resorts a different situation from that which faces the church in the average community. In the former, the withdrawal of the visiting element means not only smaller congregations and reduced weekly contributions, but a sense of weakened spiritual resources. This is true to be sure only in places where the summer people have helped by their presence and generosity to maintain worship. But a great many churches are thus benefited by the active participation of those who believe that a Christian's duties are no less incumbent upon him in summer than in winter. We know of one White Mountain church which receives through its summer collection more than half the amount needed to sustain it during the year. Moreover, the interest thus manifested does not cease when the season ends but finds expression in one way and another during the winter months. This is the kind of giving which blesses those who bestow not less than those who receive. A Maine seaside church—that at Boothbay Harbor—observed on Aug. 31 Visitors' Sunday, the pastor telling of the mutual helpfulness of the church and its summer visitors, and the latter, through a Boston minister, thanking the local church for its courtesies and spiritual aid and presenting a sum of money to the pastor. Forget not, returning city man, the church or churches in which you have been privileged to worship God during the vacation. Send a letter now and then to the often discouraged minister on the ground, and if there be special

needs which can be met through the activities of your Sunday school or young people's society, do what you can to connect the needs with the sources of supply.

We have repeatedly called attention of late to the financial condition of our foreign missionary society, and urged its friends to bring it to the end of its fiscal year without a debt. Their response has been successful. The books were balanced for the year ending Aug. 31, with \$1,461.12 on the credit side. The receipts for the year were \$742,764, as against \$697,370 the previous year, and were slightly larger than two years ago. The expenditures were \$741,303. The debt of a year ago has been entirely canceled by the payment of the pledges made at the Hartford meeting last October. It amounted to \$102,341. The increased receipts of the last year were due to legacies and gifts through women's boards. Now let the meeting at Oberlin next month, relieved of the incubus of debt, face the future with enthusiasm. The appropriations for our missions in other lands are far too small. It seems cruel for the Board to turn away from opportunities that plead for acceptance and to cripple the work of its trusted missionaries through lack of funds. One of the members of the Prudential Committee coming out of one of its meetings a while ago, after voting against an appropriation which he saw could not be provided for by funds in sight, said he felt almost as though he were a murderer, though he was compelled to refuse the appeal. If the impulse of the coming meeting should increase by \$100,000 the receipts of the coming year, an amount equal to that pledged and paid for the debt last October, a notable advance in missionary work would be assured.

### The Labor Problem

It is not necessary nor advisable for every minister to join the ranks of unskilled laborers as a part of his education for his calling. But the labor problem must be understood by those who would preach the gospel to the people effectively, and therefore such an experience as Professor Geer, who occupies the chair in Hartford Seminary recently vacated by Prof. Williston Walker, describes on another page will be read with interest. It is the more valuable because it is an account of facts and conditions rather than an attempt to draw conclusions from them. The working man, so called, is in no essential different from others who work.

But because of great economic changes he is becoming a member of a class which claims for itself peculiar rights and privileges. The peace of society cannot be maintained unless he also voluntarily accepts the responsibilities and duties toward his fellow-workmen and others, which the gospel of Christ urges on every man. And the minister cannot preach this gospel unless he knows the social conditions of those to whom he ministers. Professor Geer's brief narrative illustrates some phases of the question which is becoming most important in this country, whether or not a man is to be protected in his right to work except with the consent and under the direction of the officers of labor unions.

### Drawing Support from Opposition

Impatience with unaccepted opinions is often testimony to their value. People are apt to be most irritated at what counts most against their wishes and prejudices. To some men there is exhilaration in thus compelling others to witness against themselves. It is like the joy of the warrior in battle. We know no apostle of peace who more enjoys this sort of warfare than Dr. A. H. Plumb. He has convictions on a variety of topics and usually responds with pleasure to invitations to express them. Last year he faced the anti-imperialists at the Ashfield dinner, told them what their vituperation of their Government and their fellow-citizens meant, and stirred them up to sharp protests; and he came away apparently satisfied that he had awakened some response in uneasy consciences. Last week he responded to an invitation to address a meeting in Faneuil Hall on the coal strike. He found an assembly of Socialists all ready to declare that "We, the people of Massachusetts," demand public ownership of the coal mines, etc. He spoke to listening ears when he said the mine operators were wrong, but when he began to point out where the strikers were wrong, he woke hisses and howls of disapprobation. But he stood calmly in the midst of the storm and did not respond to the tumultuous invitations to sit down, till he had finished his address. He closed with this parting shot: "Wrong is wrong; whether it is the tyranny of the labor unions here in Boston against nonunion men (hisses and cries of 'Sit down!') or the tyranny exercised by nonunion capitalists, it is always the same." It takes a real orator to speak with an even temper to an unreasoning and unrestrained multitude. Wendell Phillips delivered the speech which made him famous in

similar conditions on that same platform. Dr. Plumb must have felt somewhat as Paul did at Ephesus, but we have no doubt he enjoyed the experience.

#### English Congregationalism's Problems

Earliest reports as to the coming meeting of the Congregational Union of England and Wales seemed to indicate that timid, conservative officialdom had won; and that the session would be devoted to the customary discussion of academic themes without any reference to the burning issue of the hour—opposition to the Education Bill. Later a program appeared with the theme allotted to a late hour in the session, which circumstance aroused condemnation. But finally it has been decided that Principal Fairbairn in the enforced absence of Principal Caleb Scott shall take the chair, deliver an address on the Education Bill, and that immediately, as soon as the session opens, resolutions shall be introduced defining the reasons of the union's opposition to the Education Bill and urging opposition to its enactment and its enforcement. With Principal Fairbairn to put in the "rousements" and Rev. J. Hirst Hollowell to second the resolution there need be no fear of their being indorsed. But one other matter has not been straightened out so well. There is no place on the union's program for Dr. Parker's United Church scheme; and the *Examiner*, commenting upon this fact and upon the reported failure of the union's committee to have even one sitting as a committee to discuss the matter, condemns their course as scandalous.

#### Church and Theater

An Episcopal clergyman in England, the vicar of Gorleston, has proposed a plan of having theaters connected with churches, which is said to have the indorsement of Secretary Joseph Chamberlain. This reminds us of a description recently printed in an English newspaper of a summer vacation school established by Mrs. Humphry Ward, in which the attempt was made to combine recreation for children with literary, industrial and religious training. The visitor looked into a carpentering room and found it filled with boys in their shirt sleeves, scattering the shavings as they handled their tools. Next he looked into the Bible classroom, where he saw six little Non-conformists sitting listlessly amid a wilderness of empty seats, while a kind-faced minister was attempting to maintain a cheery manner and unfold to them moral and spiritual lessons. In another room an Anglican divine was similarly employed. It was explained that the attendance was good at first, but had dwindled almost to nothing because other attractions were so much stronger. If the church and theater are united it is easy to predict which will absorb the other. Amusement has its proper place in life, but it is not an adjunct of worship or religious instruction.

#### Methodist Problems

Believing that the Methodist Episcopal Church is in a transitional stage just now, and that her bishops must be clothed with more and wider powers, and know-

ing that at the next general conference several bishops will be elected, the *Central Christian Advocate* rises up to describe the sort of men needed for the place, lest being unprepared the laymen and clergy take "the flare of a rocket for the burning of a morning star." "What reserves, what breadth, what character, what kindliness, what genuineness, what soft walking with Jesus Christ, should appertain to that man who is put in that office as a ruler of his brethren," says the *Advocate*. This same journal has been interviewing the presiding elders of the denomination as to the practical workings of the removal of the time limit of the clergy. Out of 306 replies, 122 elders are decidedly in favor of a return to a time limit, 120 are not in favor of restoration, and sixty four believe that it is too early to discuss anew the problem, further time for a working of the present law being needed before any suggestion of return to the old way can rightly be considered. The *Advocate* agrees with the latter group.

#### St. Louis's Municipal Rottenness

The following is the rather mediæval oath taken by the nineteen members of the House of Delegates, forming the combine of hoodlums, who have plundered the city so remorselessly during the past five years:

I do solemnly swear before the Almighty God, that in associating myself and in becoming a member of this combine, I will vote and act with the combine whenever and wherever I may be ordered to do so:

And I further solemnly swear that I will not, at any place or time, reveal the fact that there is a combine, and that I will not communicate to any person anything that may take place at any meeting of the combine:

And I do solemnly agree that, in case I should reveal the fact that any person in this combine has received money, I hereby permit and authorize other members of this combine to take the forfeit of my life in such manner as they may deem proper, and that my throat may be cut, my tongue torn out and my body cast into the Mississippi River:

All of this I do solemnly swear, so help me God.

Nemesis has come in the person of City Attorney Folk, and an aroused public sentiment. John K. Murrell, who has been a fugitive in Mexico for the past five months, a prominent member of the combine, has voluntarily returned and made full confession. For passing six important bills in these years the ringsters divided \$454,000 amongst themselves and no one knows how much besides from the small jobs. The confession of Murrell has thrown the gang into a state of panic. Terror reigns. None of them know who has turned state's evidence. They are deserting each other as rats a scuttled ship. Each is trying to save himself. There is no honor among thieves. These brazen lawmakers boasted they were after the "stuff." They are getting it with a vengeance. The results of the prosecution so far are highly gratifying. Three have been sentenced to short terms in the penitentiary, six are in jail unable to furnish bond, seven are out on bond ranging from fifteen to forty-five thousand dollars each, six are in hiding and two are fugitives in Mexico. In addition, two or more of the bribers, prominent citizens, are hopelessly besmirched, and several will be indicted.

#### A Financial Peril

Conditions in the money market show conclusively how unscientific and unbusinesslike our currency system is—far more so than that of any other civilized nation. A currency system based on assets and not on bonds held would never contribute to a tightness of a money market such as now faces the nation at a time when its increment of wealth from the soil is to be increased so prodigiously. To handle the Western crops there should be no need of contraction of Eastern loans, or a resort to European reserves of capital. It is an issue which Congress should face at the next session in a non-partisan spirit, and chambers of commerce, organizations of traders of every sort, and all who have national welfare at heart should see to it that Congress acts promptly. Otherwise we are bidding for a panic.

#### The Coal Strike

Anthracite coal retails at \$25 a ton in Chicago, \$12 in New York and \$10 in Boston, and is only sold to customers of dealers who are known, and to them by the ton. In Chicago bituminous coal has risen to a degree indicating a disposition of the owners and transporters of that commodity to squeeze the public too. Wherever bogs furnish peat it is being dug and dried for use as fuel. The schools of Philadelphia will be heated with coal brought from England. In many other towns it is a question whether the schools will be heated at all.

It is with such facts as these facing them that the American people witness the beginning of the nineteenth week of the armed struggle between labor and capital in the anthracite coal region of Pennsylvania; and the mood of the people is savage and will become more so as the weather grows colder. Meanwhile, both parties to the controversy decry resort to compulsory arbitration; an appeal to Mr. J. Pierpont Morgan, the potent arbiter of so much of American industrial activity, has been futile, and a conference between Governor Stone and the strike leaders, including Mr. Mitchell, also has failed. And the winter comes on with both strikers and mine operators in that mood towards the public which, justly or unjustly, is forever associated with the name of a Vanderbilt—"The public be —!"

Under the circumstances it is not surprising that public sentiment is rapidly crystallizing in favor of much more socialistic forms of governmental control than hitherto have found favor in this country. This, from the public's standpoint. But both parties to the controversy remain as individualistic as ever. Neither here nor in Great Britain—witness the recent vote of the Trades Union Congress—is organized labor willing to submit to the decision of a court; and of course capital in this country is far removed as yet from willingness to permit a tribunal to decree what wages shall be paid, what hours set apart for labor, etc.

However, inasmuch as the consumers outnumber the producers of this particular commodity, it is quite likely that efforts will be made before many years to create in Pennsylvania some mechanism of government by which both capital and labor, organized and unorganized, shall



settle their difficulties in ways less wasteful, blundering and costly than the present method. Nor will local sentiment be left to deal with the issue alone. It concerns a monopoly in a product too generally consumed to make it a matter safely to be left to state control. In this as in so many other forms of business today, as President Roosevelt is pointing out in his speeches, the old state's rights theories are breaking down in the economic realm as they long since broke down in the political sphere. Of course if there were no tariff barriers against coal from abroad the present situation would be less ominous and tense, and this is a fact which is working against a theory of national revenue production which hitherto has been considered sacrosanct.

**McKinley Memorial Sunday**

Spontaneously in most cases, but at the suggestion of prelates like Cardinal Gibbons in some instances and of public officials like Governor Stone of Pennsylvania in others, churches of all faiths set apart one service last Sunday as a memorial service for the beloved President of the nation who was killed by an assassin one year ago. Everywhere clergy and people responded naturally and honestly to the call. Nowhere so far as we have seen was there anything but admiration expressed for his life and character. At Canton, O., his home, his long-time friend, Judge Day, whom he selected to be Secretary of State, paid his tribute, and emphasized, as all must who study the character of the dead leader, his gentleness of spirit, his forgiving temper, his disinclination to harm the feelings of any man. This point is admirably developed by another of President McKinley's Cabinet advisers, Charles Emory Smith, in his recent article in the *Saturday Evening Post*. Rev. Dr. P. S. Moxom, preaching in the South Church, Springfield, last Sunday, expressed the judgment of thoughtful men when he said that Mr. McKinley "did his work in a difficult time, when new problems were emerging, with a fidelity and skill which are appreciated more and more highly as the man and his work recede into historical perspective. One thing grows clear, he was always somewhat greater than we knew. . . . It was its moral quality which gave to his life its supreme distinction."

Temperamentally Mr. McKinley was quite different from his successor. Each was fitted for the task to be done, and journals which, like the *New York Sun*, are now covertly trying to undermine the influence of President Roosevelt by comparing him with President McKinley, to the disparagement of the former, are not doing that which the dead statesman would indorse.

**A Great Jurist Gone**

The death of Justice Horace Gray of the United States Supreme Court takes from the Federal bench one of its great figures. Massive in outward form and massive in mind, Mr. Gray had been a distinguished ornament of the American Bar from the time he began to be reporter of the decisions of the Massachusetts Supreme Court in 1854, down to the present time. In 1864 he was appointed justice of the Massachusetts Supreme Judicial Court;

in 1873 he was appointed chief justice of the same, and remained in this important place until 1881, when he was appointed to the Federal Supreme Court by President Arthur. Last January he had a shock of paralysis, and last July he resigned his post, and Chief Justice Holmes of the Supreme Judicial Court of Massachusetts was appointed to take his place.

**A Nation of Readers**

A census bulletin just issued shows that while the number and volume of circulation of periodicals in this country during 1890-1900 increased 22.3 per cent, the number of religious journals decreased 71 per cent. in number. But journals devoted to science and surgery, medicine and mechanics, society and art, have declined in number to a much greater degree. In fact, viewed broadly, the statistics of 1900 compared with those of 1890 show that publications of a special sort, devoted to partial aspects of life, have declined in number, while periodicals of a general sort, like the daily newspaper and the monthly magazine, have increased.

The figures of daily newspaper circulation in this country during the past fifty years are most striking.

	Number of dailies.	Circulation.
1850 .....	254 .....	759,454
1860 .....	387 .....	1,478,435
1870 .....	574 .....	2,801,547
1880 .....	971 .....	3,594,395
1890 .....	1,619 .....	5,387,188
1900 .....	2,228 .....	16,102,166

In 1900 the number of monthly magazines was 1,817, and the circulation 39,519,897. In 1890 there were only 1,734 such publications, with a circulation of 19,624,038 per month. Now it is obvious from such facts as these that the American people have three things to a degree unknown to any other people past or present: an appetite for information, leisure to read, and money with which to purchase literature more or less ephemeral in quality.

**In Caribbean Waters**

Germany's drastic procedure in dealing with the Haytian revolutionists' naval craft has not stirred even a ripple of protest in this country, no essential phase of the Monroe Doctrine being involved, and Germany simply doing what the United States commander had threatened to do. Revolutionists' successes in Venezuela, and in the United States of Colombia more especially, have stirred the United States to action involving protection of transit across the Isthmus of Panama; and this not because of any special relation of the outcome there to the coming canal right-of-way, but solely because of past treaty rights and obligations relative to traffic. Secretary of the Navy Moody has ordered vessels to the Atlantic and Pacific terminal ports.

**Military Maneuvers in Germany and France**

Gen. Joseph Wheeler of the United States Army has just returned from a tour which included attendance on the military maneuvers of the French army. Like other students of these impressive tests of the arm on which the republic fancies it rests secure, he was impressed with the splendid artillery equipment of the army, with the

marshaling powers of the infantry and with the *elan* and individual initiative of the private soldiers. Generals Corbin, Wood and Young of the United States Army, who were guests of honor at the German army's maneuvers last week, speak in the highest terms of the attainments of the German army and the thoroughness with which it is drilled and equipped for service. Judging from meager reports of the maneuvers cabled to this side, the emperor and his generals are still relying more than the French on those splendidly dramatic and impressive massed movements of cavalry and infantry which Great Britain found so disastrous and so impossible during the first two years of the war with the Boers. Judging from the article on the lessons of this war, written by General de Né-grier in the *Revue des deux Mondes* and translated and printed in the September *Contemporary Review*, Germany has much to learn yet if she thinks that tactics which won the war of 1870 with France could be successful now. The warfare of the future—to quote General de Né-grier—is to be one of screens and of combined operations of numerous mixed columns. Attack hereafter must be a combination of the frontal and oblique, and this often secured by a wide, enveloping movement followed by concentric action, in which numerical superiority will not of necessity be the decisive factor, victory in the last analysis resting in the "personal valor of the soldier, whose initiative and courage are in free exercise without the possibility of control."

**The Recent Election in Japan**

A clear majority for the Constitutionalists, Marquis Ito's party, has been returned. Whether that means a retirement of the present cabinet and an early return to power of the marquis himself it were idle to prophesy, but many predict such a result. Ex-foreign Minister Kato is one of the ablest men elected. Notwithstanding his expressed wish to retire from political life, Hon. K. Kataska, the new president of the Doshisha, was enthusiastically re-elected, probably because of his sterling character and the brave stand he has taken against bribery, gambling and other immoralities. Mr. T. Yokoi, ex-president of the Doshisha, was defeated by a narrow margin. The number of Christian sympathizers will be larger than in any previous parliament. The whole number of representatives elected was 376. The Progressives, Count Okuma's party, and the Independents are the largest bodies in the minority, and they contain many able men. The main questions to come before the new Diet, which will not meet before November, are naval expansion, the discontinuance or otherwise of the increase in the land tax, and measures for the promotion of the country's trade and industries.

The greatest figure in Liberal ranks in England now is not Sir Henry Campbell-Bannerman, or Mr. Asquith, or Lord Rosebery. It is a plain Baptist preacher named John Clifford of London, who at North Leeds, Sevenoaks and all the seats of recent polling has been the convincer of men and the vote-getter on the hustings. Nor are his labors confined to the platform. Day after day he pours him-

self out in the Liberal press, enforcing argument with facts drawn from his study at first hand of educational and economic conditions in Australia and America. The "clergyman in politics" has seldom had nobler exposition than Dr. Clifford is giving now. Compared with him the titular head of the Liberal party is a nonentity, and Lord Rosebery is a placid opportunist.

### Fair Treatment for Ministers

Our churches are not just at present praying very earnestly the Lord of the harvest that he would send forth laborers into his harvest. One reason is that a good many laborers are standing in the market place saying, "No man hath hired us." Another is that the prospect of a fair support for those working in the vineyard is not encouraging.

On another page of this paper the secretary of the National Council presents some figures that our churches cannot afford to overlook. It appears that three out of every four young men entering the ministry will never receive a salary of more than \$1,000, while a large proportion of them must content themselves with much less. In these days \$2,000 a year is hardly a competency for an educated man with a family, but only about one in thirty ministers can expect so large an income, however diligent or successful his labor. The liberality of the churches does not encourage the average minister graduated from college and seminary to expect that he will receive so much money as he could earn as a carpenter or a skilled workman in any trade. If he dies early he will probably leave his family without support, to struggle for themselves.

There are frequent laments among the churches over the inefficiency of ministers to meet present day needs. It is said that they don't understand the people, that they don't draw, that they don't preach the straight gospel. It is to the credit of the ministry that so little complaint is heard from it of the failure of the churches to deal fairly with their ministers. It is right to insist that ministers should be spiritual and not mercenary. But churches ought not to subject their pastors to the constant temptation of seeing their parishioners living prosperously while they share none of the prosperity. The message of an apostle to American Congregational churches is: "He that ploweth ought to plow in hope, and he that thresheth to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? . . . Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

It is a simple axiom of business to say that if it is worth while for the churches to exist at all, they should put their choicest young men into their ministry. There lies the crux of their usefulness. They want leaders, men who are spiritual, who also are capable, manly, all around men. That it is worth while for the churches to be maintained, we are convinced nine-tenths of the people of this country believe. United States Senator Hoar lately said—and his is the conviction of most intelligent citizens—"If all our churches were closed, and the public worship of God and the preaching of the gospel were discontinued, it would

in my judgment be impossible to maintain liberty, self-government, or any form of republic which depends for its success on the character of its citizenship." If the churches are to have the leaders they need, they must give them as fair an expectation of financial support as is held before ordinarily intelligent and ambitious young men. They will not otherwise command the respect which is essential to leaders of the churches, nor in the end will the churches respect themselves or be respected if they put forward as their representatives men whom they support inadequately and grudgingly. The time is ripe in many of our churches for a reconsideration of ministers' salaries.

### September Sowing Times

The thistle bird is September's true philosopher. No melancholy days for him, "the saddest of the year." He finds the sunny autumn hours a time of gayety and mirth. Past are the cares of his housekeeping. His children have been trained to flight and song. There is plenty all about him in the ripening seeds. From thistle top to thistle top he speeds in dipping flight, singing his brief but happy song.

If God cares for thistle birds, shall he not much more care for you, ye autumn mourners who cannot see the reddening leaves without the pang of a regret? Would you have summer all the year? Have you no joy in ripening fruits and accomplished responsibilities? Go watch the pleasure of the birds and change your grief to praise.

Study this gay and golden fellow hanging under a great sunflower head. Wee glutton, overflowing with the ripened year's delight, he is September's small embodiment of labors ended and of hopes fulfilled. The present holds a cup of joy for him, as it should hold for every one who believes his life to be a plan of God. There is no foreboding of the shivering, wintry days and nights to come in the black hemlock wood, of long springtime waiting, while other birds are finding loves and homes, till the first seeds are ripened for the nestling's food. The labors and the risks of family life, the thieving arts of the ribald jay, the impudent, pitiless squirrel, the wise and stealthy crow, are all forgotten.

September is the sowing time, and in this labor even the careless thistle bird has part. If he takes his full commission, he distributes goods, just as our human merchants do. Attil upon a thistle top, he scatters ten seeds for one which he consumes. The quick beak sends them drifting, soaring, whirling on white pinions in the warm September wind. For nature harvests hopes with all her seeds and scatters them with lavish hand to keep the world alive in coming years.

Into this service of scattering the seed she presses man and beast, the breath of the air, the flow and flood of waters. A walk across the weedy fields or in September woods will make us instruments of her autumn sowing. By hooks and spines, by the clinging of filaments to our rough garments, we may bring home hundreds of seeds, besides those which have

been brushed off and dropped along the way.

Since, then, September is the time of hope, why not adopt the thistle bird's philosophy and be sharers of its joy? Why should we think of sowing time with sadness? In its ripenings and distributions the whole year's life has culminated, as the whole life of a school tends toward the day when its trained scholars go to find their place of work. See the wise mistress of the school, watching her graduates as they wander forth and wondering what their place in life will be! So wise September looks from the shadow of her reddening wood to see the children of her school go forth in venturesous journeys to find their home and work in life.

Away, then, with dirges and laments these bracing autumn days! Spare us lugubrious sermons on the falling of the leaf, and grim forebodings of the winter-time. Let sonnets of lament about the leafless forests and the dying year go to feed the cheerful evening fire. Visit wise Nature's school, and see her follow her graduates forth with hope and cheerful expectation. Go to the thistle bird, O grumbler! and be wise. What should the ripened leaf do but fulfill its destiny? What should follow summer labor but winter rest? And why, when mother nature is so busy with her seed-sowing, so alive with hopes for years to come, should we, like faithless children, mourn about her knees? Are there no thoughts of hope for us to scatter? Has all our life experience resulted in mere vapor of despair? Are there no future harvests depending on our present scattering of the seed?

### The Joy of Service

The remedy for a joyless life is more Christianity; more faith and love and service, and not less. Seeking delight for itself is courting disappointment. When we are wholly occupied with work or with companionship joy comes unsought. The happy Christians are intent upon the business of their life for God, absorbed in the work their Father has given them, studious to serve Christ in ministry to his brethren, instant in prayer, which is the medium and expression of their communion with God.

These things become the conditions of their joy. If you were to ask them whether they would not be happier if they neglected service and abstained from prayer, they would look at you with the amazement of the miser if you asked him whether he would not be happier if he forgot his treasures. Would Paul have been happier if he had sometimes dropped his missionary work to spend a few days in the sensual pleasures of the towns he visited? Did Peter find joy in the "day off" from confession when he denied his Lord and confirmed it with an oath?

The halfway houses of life are not the places where joy abides. The theory of "day off" happiness is fatal to Christian peace of heart. Our joy is joy in God. We do not hold to him for security's sake, and find our happiness in occasional forgettings. Our faith is more than a means to happiness—it is our happiness. To serve Christ in obedience and helpfulness is not a rigorous task lightened by occa-



sional holidays when we enjoy the respite of doing what we like; it is itself our joy in life, the thing we like to do.

More is at stake in this deep and lasting joy of Christians than their own content in life. It is their best testimony to the world for Christ. Men will be little moved by the promise of some dim and distant heavenly joy. But when they see a present happiness, in spite of toil and sorrow, and because of faith and prayer, they will feel the power of God. The restless and unhappy life bears a false witness to the joy of service. When we find our happiness in God, we shall also find ourselves endowed with power of drawing men to him.

### A Writer of Renown

The series of sketches by Ralph Connor begun in this number will constitute as valuable a series of the kind as we have ever given to our readers. No American story-writer is appealing more effectively today than Connor, whose real name is Rev. Charles W. Gordon, pastor of the St. Stephen's Pres-



byterian Church in Winnipeg, Can. He has often been compared to Ian Maclaren in the simplicity and reality of scenes and characters depicted as well as in his successful mingling of humorous and pathetic elements. Born in 1860 in the heart of the Canadian forest, he was educated at Toronto University, taking his theological course in part at Knox College and part abroad. He was first located in Banff, in the Canadian Rockies, where he acquired much of the material which he has woven into his stories, *Black Rock* and *Sky Pilot*—now famous the world over.

The way in which Mr. Gordon came to literary prominence is interesting. He was an intimate friend during his student years of Rev. J. A. Macdonald, now editor of the *Canadian Presbyterian* in Toronto, who, when he came to his present position, remembering Gordon's editorial work on the college paper, besought him for some sketches. These duly came to hand signed Connor, a *nom de plume* made by combining the first three letters in the first two words of the phrase, "Canadian Northwestern Missionary Society," with which Gordon was then connected. Mr. Macdonald preferred Connor to Connor and thought it could be improved by prefixing Ralph. The man thus christened acquiesced gracefully, though he intimated facetiously that the appellation savored a little of "good old Ireland," whereas Mr. Gordon is himself of sterling Scotch stock.

Mr. Gordon is passionately devoted to the home missionary enterprise and makes literature an avocation. The sketch to appear next week is entitled *The Deepole*.

Gen. William Booth sails from England for this country and Canada later in the month. It is said that another son of his, Herbert Booth, who has had charge of the Australian

division of the army, has refused to work longer under his father, for reasons similar to those which caused Ballington Booth's defection. Six of his children have now withdrawn from work in the Salvation Army.

### In Brief

Cardinal Gibbons at the age of seventy-eight has taken to golf! He probably will not play on Sunday.

Clergymen, take warning! In preaching before President Roosevelt praise the dead and not the living.

In any crisis demanding choice between sheriff-made law and community-made law the latter is to be preferred.

Friends in large numbers have responded to our request for prayer meeting topics. Nearly a hundred and fifty lists were sent in before the competition closed, Sept. 15. No dearth of topics for the next ten years!

With the Y. M. C. A. of Boston planning liberal things for the young men of the city in connection with its proposed new building, and the Y. W. C. A. equally ambitious to serve the young women of the community, it looks as if these already strong and aggressive organizations were both about to take a notable stride forward. Miss Dyer's plea on another page carries immediate conviction.

A fund of \$2,000,000 was given two years ago by John D. Rockefeller to further the study of diseases, especially of cholera infantum, because of the death of a grandson of Mr. Rockefeller from that disease. It is reported that the bacillus has been discovered which causes the deaths of so many children and that a remedy may be found for it. But of course those who object to the use of money given by the Standard Oil magnate for philanthropic purposes are at liberty to refuse to apply the remedy, if it should be discovered, for their own children.

Though the conferences at Northfield, Mass., are ended, Bible study there keeps right on. Northfield is said to be the only place in this country where any day in the year a visitor may receive instruction in the Bible. Two lectures or discourses on that subject are given, on an average, every day in the year. People whose occupations keep them from visiting Northfield during the summer may find it worth their while to see the place in its normal aspects. There are few more interesting educational and Christian centers in this country.

The *Interior* is certain that the denominational spirit of the Presbyterian Church is growing, but it adds that it by no means follows that a spirit of sectarianism also is increasing. That is well. Congregationalism needs something of the same kind. Dr. George A. Gordon in his sermon before the Massachusetts State Association last May struck the right note. Toleration and the each-is-as-good-as-the-other spirit have been carried far enough. It is time that the children of the Pilgrims and Puritans began to rouse themselves against skeptics, nothingarians and ritualists.

Reports of gambling among soldiers returning from the Philippines on government transports are coming in in circumstantial form—reports that need investigation, and if corroborated should lead to condemnation of the superior officers who permit such conduct on board government ships. Judge Fort of Monmouth County, N. J., has just severely dealt with Long Branch gamblers—so severely that an end of gambling at that summer resort is predicted. Reports from Saratoga relative to the saturnalia of gambling and vice there this summer are not at all creditable to the law officers of that borough, or to its rep-

resentative in the state senate, or to Governor Odell.

It has never been a tenet of Christianity that the gospel was to be preached to animals or that they were amenable to distinctively Christian influences, the Christian of course, however, being under obligations to treat animals with consideration and kindness and save them from physical harm when possible. It is one of the marked advantages of the gospel as preached by Mrs. Mary Baker Eddy and her followers that the animal creation is included. Thus, we are duly informed that a well-known race-horse, which has been given up for a physical wreck by its Kentucky owner, has been treated by a Youngstown, O., woman practitioner, and is now about to become a dangerous competitor in the 2.09 class, so wonderful has been the effect of Eddyism. The reader at the Second Church of Christ, Chicago, says that such cases are quite common in the sect to which he (the reader) belongs, and that it is far easier to get a beast than a man in a right attitude to be saved. In the court of common pleas of Philadelphia last week a charter was refused to the First Church of Christ, Scientist, on the ground that "the so-called church is a corporation for profit, organized to enforce the sale of Mrs. Eddy's books by its members, which is a matter of business, and not of religion."

### From Day to Day

BY ALLEN CHESTERFIELD

One comes back from a little circuit of beautiful summer places in the mountains and by the sea with a fresh sense of the value of the vacation season to the American people and of their growing ability to utilize it for the best ends. This period of abstention from regular tasks makes a considerable break in the lives of almost every one today. It disarranges, and in some cases seems to neutralize, church activities. Often it appears to an onlooker as if strong men and women were frittering away in idleness and frivolity golden days of opportunity. But I believe that if one could gather up in a comprehensive inventory the gains accruing both to the people who go a holidaying and the people who provide means of enjoyment for them, the showing would be gratifying indeed.

The fact is, no country in the world is so admirably adapted as ours to vacation purposes. Think of the three thousand miles of seacoast which geographers figure out as belonging to the inlets and promontories of the state of Maine alone. Why, all the inhabitants of New England would find comfortable and delightful summer places in any of its three Northern states. Every year sees the development of new recreation centers along river fronts, by lake side, in the wilderness and in the typical old-fashioned hill town, with its breezy uplands and pleasant drives. Along with the increasing popularity of already established resorts this tendency to push out into new regions is bound to strengthen, and a generation hence a desirable site in Weighback, Me., may be as expensive as is a lot today in Lenox or Dublin.

But the beauty of the present situation is that forces are making for simplicity. Sensible people are more and more inclined to forsake costly hotels for the quiet and inexpensive boarding houses and little farms and bungalows of their own. Of course it is still possible for a man to spend \$4,000 in order that he and his family—quite the reverse in size of the pattern which President Roosevelt has lately been commending to the American people—may be housed and fed for six or eight weeks in a hotel where all the metropolitan social rivalry and ambitions hold sway even in dog days. But over against this actual instance of foolish expenditure of money,

I would put the scores and even hundreds of sensible little summer homes which I have observed as I have sailed along the coast and up and down the rivers of Maine. Here ministers, teachers and wage-earners receiving moderate salaries stow themselves and their families away from two to ten weeks every year and live the j' vous, care-free life of children of nature. Off go the little people's stockings and shoes, on come the sweaters and knickerbockers; out go the lights at eight or nine o'clock in the evening. This is solid resting. This restores the roses to the cheeks. This gives father a chance, which the winter rush denies him, to find out that his children are just as good as anybody's—and perhaps a little better.

So our country's prodigality in summer resorts and the reaction from the conventionalities and tyranny of society are bringing about for the rank and file of our people a simple, wholesome vacation life, available for a little while, at least, to the great numbers of the middle class. The summer home may seem to many too much of a luxury, though I fancy if one knows how to do it, it can be managed very economically. Yet there are plenty of good places in New England where one can live comfortably at a dollar a day. Boarding house keepers are finding out that city people as a rule abominate style and pretentiousness and that what they hanker for—yes, hanker is the exact word—are good beds, clean rooms and wholesome, palatable food and plenty of it. The landlord or landlady who knows how to meet those fundamental requirements seldom looks doleful at the end of the season.

The growth of athleticism in our day also impresses me. To dawdle on hotel piazzas is becoming unfashionable. If tennis and croquet have claimed and are claiming their thousands, golf and mountain climbing are casting a spell over tens of thousands. He is not much of a boy today who cannot sail a boat, and fraught with peril as are the first adventures in this direction, I am persuaded that about the best thing a father or mother can do for a lad is to encourage his natural ambition to be the master of a boat. It keeps his muscles tense and furnishes just the right outlet for his animal nature. It develops judgment, prudence, courage. When a Phillips Academy boy strolled into a breakfast-room where I was sitting the other morning, having just guided a yacht by day and night 300 miles along the Massachusetts and Maine coast, I felt like rising in my seat and proposing three cheers for him.

One reason why I believe the world is growing better is that there are so many nice people in it already. To be sure the bores and the prigs and the mean men are occasionally in evidence at the summer resort as in the big world outside, but it has been my fortune to meet persons whose company is a good deal better than their room, who seem to have mastered the noble art of living together, even under boarding house conditions, who enter into the common joys and diversions and the comradeship of summer life in a way that adds to the enjoyment of all about them. Some day when I have studied the types sufficiently I am going to write a short series of articles on summer people. The first will be on The Woman Who Goes Ahead, that thoughtful, inventive creature who starts the games in the parlor and plans the surprises and in other ways promotes unity and friendliness. The second will be on The Man Who Cooperates, the quiet, unobtrusive fellow who carries all the luggage, builds the fire for the picnics and spends himself liberally for people whom he has never seen before and will probably never see again. And the third will be on The Real Summer Girl, not the artful, artificial maiden of caricature, but the genuine, amiable, interesting real being—and there are thousands of her.

## In and Around Boston

### The Denver Sunday School Convention Reviewed

The Congregational and Baptist superintendents held a union meeting in Tremont Temple, Sept. 8, with many invited guests. The evening was given to reports and discussion of the Triennial Sunday School Convention held at Denver last June. A wide divergence of view was expressed, which probably represents the different ways in which Sunday school work is generally regarded. The opening paper was read by Rev. J. L. Kilbon, secretary of the Congregational Superintendents' Union, who thought that the ideals of the convention were one-sided and that the impressions left by it were not abiding either intellectually or emotionally. He said:

The tone of the convention was one of distrust of mental training. It may be, as it is sometimes asserted, that it is our tendency here in Boston to overdo the mental, but it certainly was the tendency of the convention to underdo it. The result was a timidity that was almost laughable regarding such matters as the Higher Criticism. . . . The result of the convention will necessarily be to alienate many who stood loyally by the International lessons in the past. If the habit continues of excluding from any prominence all who are not identified with those lessons they will become more and more narrow in their appeal and we are likely to be once more where we were when the adoption of uniform lessons helped us forward so fast and so far.

The Baptist delegates who reported spoke with unqualified enthusiasm of the work of the convention and its results. Rev. Dr. A. C. Dixon of Ruggles Street Baptist Church rejoiced that no word of criticism of the Bible had been spoken, while every one spoke his mind about the lesson system and the committee. Superintendent Andem of the Ruggles Street Sunday School gave an optimistic report and Mr. C. N. Bentley declared that the Denver convention was the best one ever held, that the reports of progress were wonderful, the addresses able and that the delegates were a truly representative body. Mr. W. N. Hartshorn, the new chairman of the International Executive Committee, gave a glowing account of the Christ spirit in the convention and predicted a great gathering at Toronto in 1905.

### Ministers' Meeting Opens

It was not a large company of ministers but an interested one which gathered Monday morning. Moderator Albright opened the new series with Scripture reading and Rev. F. S. Hunnewell offered prayer. Special reference was made to the death of Rev. G. R. W. Scott and a committee appointed to present an appropriate minute.

The speaker was Rev. E. S. Stackpole of Bradford, a recent recruit from the Methodist fold. The subject of The Ongoing Revelation was treated from the point of view of advanced scholarship and with a direct and incisive style. God is greater now than ever before in the light of scientific study. His fullest manifestation was in Jesus, but that revelation is progressive. The real Christ is Christ realized in the soul. The Bible is a record of revelations, not the revelation itself. Its superiority over other books is in the prophecies and history of Jesus. The ongoing revelation in nature experience and current life should interpret the Bible. In the discussions the moderator and Drs. Hamilton and Patrick participated, differing somewhat radically from Mr. Stackpole's positions.

### Dr. Thomas Home from England

A good-sized congregation greeted Dr. Thomas at Harvard Church last Sunday morning. He seems to be in excellent health after preaching twelve times during his absence, twice at the City Temple, once or twice

at Islington and on the steamer going and returning. He reports Dr. Joseph Parker as in better health than some of the papers represent him and as intending to resume his preaching at City Temple soon.

Dr. Thomas was in the midst of the Nonconformist circles in England that are thoroughly agitated over the Education Bill proposed by the government. He had conferences with leaders like Dr. Forsyth, Rev. James Brierley and Rev. C. Silvester Horne, and reports them all as ready to stand with other English leaders like Robertson Nicoll in resisting the proposed encroachment upon personal liberty even at the risk of arrest for non-payment of taxes. Rev. J. Morgan Gibbon playfully remarked to Dr. Thomas, "The next time you come to England you may find me in prison." But he and the others believe that Nonconformity will be greatly strengthened by again asserting its fundamental principles and that thus good will come out of the present greatly disturbed conditions.

### Death of Father Scully

The death of Rev. Thomas Scully of Cambridgeport has taken from the ranks of the clergy and civic reformers of that city a man of singularly fine character and commanding influence, who did much by his catholicity of spirit and high ideals as a priest and citizen to break down sectarian and political barriers and thus give the city a non-partisan, no license régime. Father Scully was born in Ireland sixty-nine years ago, completed his education in England and at Rome, came to this country just as the Civil War opened and soon after he became a priest he went out as chaplain of the famous Ninth Massachusetts Regiment, and next to his church the country he served and the G. A. R. were the idols of his heart. After some service at the Roman Catholic churches of Malden and Wakefield, he was appointed pastor of St. Mary's Parish in Cambridge in 1867, and there he has remained, building a church, schools, a gymnasium and a hospital, and making his parish one of the banner parishes of the diocese. His death was the occasion of general mourning throughout Cambridge. During the hour of the funeral business ceased in Cambridgeport and Protestants vied with Catholics in doing him honor.

### The Evangelistic Association and Its Workers

Confronting a new year of the work, the Evangelistic Association of New England is under the necessity of disclaiming responsibility for certain evangelists using credentials not now recognized by the organization. Since S. M. Sayford became general secretary, the policy has been not to issue credentials or to empower any solicitors for money where-with to carry forward its work. It continues to provide churches with the services of evangelists and has on its list from a dozen to twenty men whom it is glad to recommend.

### The Public Schools

More than 90,000 pupils were enrolled last week in the public schools of the city, and on the work done in them largely depends the future prosperity of Boston and the prestige of Massachusetts in the republic. With some worthy men on the school committee than it has had recently and some wisely chosen new supervisors, there are good prospects of better conditions and service in the year to come. The school buildings are quite inadequate to meet the growing needs of a rapidly increasing population, but portable school-houses have so far solved the difficulty that no children will be shut out for lack of room. There are eighty-six of these wooden structures scattered through the city, thirty-two more than last year. They furnish comfortable temporary accommodations with good light and ventilation.



## The Spelling-Match \*

The First in a Series of Glengarry Sketches

BY RALPH CONNOR, AUTHOR OF BLACK ROCK AND SKY PILOT

The "Twentieth" school was built of logs hewn on two sides. The cracks were chinked and filled with plaster, which had a curious habit of falling out during the summer months, no one knew how; but somehow the holes always appeared on the boys' side and being there were found to be most useful, for as looking out of the window was forbidden, through these holes the boys could catch glimpses of the outer world—glimpses worth catching, too, for all around stood the great forest, the playground of boys and girls during noon-hour and recesses; an enchanted land peopled not by fairies, elves and other shadowy beings of fancy, but with living things, squirrels and chipmunks and weasels, chattering ground-hogs, thumping rabbits and stealthy foxes, not to speak of a host of flying things, from the little gray-bird that twittered its happy nonsense all day to the big eyed owl that hooted solemnly when the moon came out. A wonderful place this forest for children to live in, to know and to love and in after days to long for.

It was Friday afternoon and the long, hot July day was drawing to a weary close. Mischief was in the air and the master, Archibald Munro, or "Archie Munro," as the boys called him, was holding himself in with a very firm hand, the lines about his mouth showing that he was fighting back the pain which had never quite left him from the day he had twisted his knee out of joint five years ago in a wrestling match and which, in his weary moments, gnawed into his vitals. He hated to lose his grip of himself, for then he knew he should have to grow stern and terrifying and rule these young imps in the forms in front of him by what he called afterwards in his moments of self-loathing, "sheer brute force," and that he always counted a defeat.

Munro was a born commander. His pale, intellectual face, with its square chin and firm mouth, its noble forehead and deep-set gray eyes, carried a look of such strength and indomitable courage that no boy, however big, ever thought of anything but obedience when the word of command came. He was the only master who had ever been able to control, without at least one appeal to the trustees, the stormy tempers of the young giants that used to come to school in the winter months.

The school never forgot the day when big Bob Fraser "answered back" in class. For, before the words were well out of his lips, the master with a single stride was in front of him, and laying two swift, stinging cuts from the rawhide over big Bob's back commanded, "Hold out your hand!" in a voice so terrible and with eyes of such blazing light that before Bob was aware he shot out his hand and stood waiting the blow. The school never in all its history received such a thrill as the next few moments

brought; for while Bob stood waiting the master's words fell clear cut upon the dead silence: "No, Robert, you are too big to thrash. You are a man. No man should strike you—and I apologize." And then big Bob forgot his wonted sheepishness and spoke out with a man's voice, "I am sorry I spoke back, sir." And then all the girls began to cry and wipe their eyes with their aprons, while the master and Bob shook hands silently. From that day and hour Bob Fraser would have slain any one offering to make trouble for the master and Archibald Munro's rule was firmly established.

He was just and impartial in all his decisions, and absolute in his control; and besides, he had the rare faculty of awakening in his pupils an enthusiasm for work inside the school and for sports outside.

But now he was holding himself in, and with set teeth keeping back the pain. The week had been long and hot and trying, and this day had been the worst of all. Through the little dirty panes of the uncurtained windows the hot sun had poured itself in a flood of quivering light all the long day. Only an hour remained of the day, but that hour was to the master the hardest of all the week. The big boys were droning lazily over their books; the little boys, in the forms just below his desk, were bubbling over with spirits—spirits of whose origin there was no reasonable ground for doubt.

Suddenly Hughie Murray, the minister's boy, a very special imp, held up his hand.

"Well, Hughie," said the master, for the tenth time within the hour replying to the signal.

"Spelling-match!"

The master hesitated. It would be a vast relief, but it was a little like shirking. On all sides, however, hands went up in support of Hughie's proposal, and having hesitated he felt he must surrender or become terrifying at once.

"Very well," he said; "Margaret Aird and Thomas Finch will act as captains." At once there was a gleeful hubbub. Slates and books were slung into desks.

"Order! or no spelling-match." The alternative was awful enough to quiet even the impish Hughie, who knew the tone carried no idle threat, and who loved a spelling-match with all the ardor of his little fighting soul.

The captains took their places on each side of the school and with careful deliberation began the selecting of their men, scanning anxiously the rows of faces looking at the maps or out of the windows and bravely trying to seem unconcerned. Chivalry demanded that Margaret should have first choice. "Hughie Murray!" called out Margaret; for Hughie, though only eight years old, had preternatural gifts in spelling; his mother's training had done that for him. At four he knew every Bible story by heart, and would tolerate no liberties with the text; at six he could read the third

reader; at eight he was the best reader in the fifth; and to do him justice, he thought no better of himself for that. It was no trick to read. If he could only run, and climb, and swim, and dive, like the big boys, then he would indeed feel uplifted; but mere spelling and reading, "Huh! that was nothing."

"Ranald Macdonald!" called Thomas Finch, and a big, lanky boy of fifteen or sixteen rose and marched to his place. He was a boy one would look at twice. He was far from handsome. His face was long and thin and dark, with a straight nose, and large mouth, and high cheek-bones; but he had fine black eyes, though they were fierce, and had a look in them that suggested the woods and the wild things that live there. But Ranald, though his attendance was spasmodic, and dependent upon the suitability or otherwise of the weather for hunting, was the best speller in the school.

For that reason Margaret would have chosen him, and for another which she would not for worlds have confessed, even to herself. And do you think she would have called Ranald Macdonald to come and stand up beside her before all these boys? Not for the glory of winning the match and carrying the medal for a week. But how gladly would she have given up glory and medal for the joy of it, if she had dared.

At length the choosing was over, and the school ranged in two opposing lines, with Margaret and Thomas at the head of their respective forces, and little Jessie MacRae and Johnnie Aird, with a single big curl on the top of his head, at the foot. It was a point of honor that no blood should be drawn at the first round. To Thomas, who had second choice, fell the right of giving the first word. So to little Jessie, at the foot, he gave "Ox."

"O x, ox," whispered Jessie, shyly dodging behind her neighbor.

"In!" said Margaret to Johnnie Aird.

"I-a, in," said Johnnie, stoutly.

"Right!" said the master, silencing the shout of laughter. "Next word."

With like gentle courtesies the battle began; but in the second round the little A, B, C's were ruthlessly swept off the field with second-book words, and retired to their seats in supreme exultation, amid the applause of their fellows still left in the fight. After that there was no mercy. It was a give-and-take battle, the successful speller having the right to give the word to the opposite side. The master was umpire, and after his "Next!" had fallen there was no appeal. But if a mistake were made, it was the opponent's part and privilege to correct with all speed, lest a second attempt should succeed.

Steadily, and amid growing excitement, the lines grew less, till there were left on one side, Thomas, with Ranald supporting him, and on the other, Margaret, with Hughie beside her, his face pale, and his dark eyes blazing with the light of battle.

Without varying fortune the fight went on. Margaret, still serene, and with only a touch of color in her face, gave out her words with even voice, and spelled her opponent's with calm deliberation. Opposite her Thomas stood, stolid, slow, and wary. He had no nerves to speak of, and the only chance of catching him lay in lulling him off to sleep.

They were now among the deadly words.

"Parallelopiped!" challenged Hughie to Ranald, who met it easily, giving Margaret "hyphen" in return.

"H-y-p-h-e-n," spelled Margaret, and then, with cunning carelessness, gave Thomas "heifer." ("Hypher," she called it.)

Thomas took it lightly.

"H-e-i-p-h-e-r."

Like lightning Hughie was upon him.

"H-e-i-f-e-r." "F-e-r," shouted Thomas. The two yells came almost together.

There was a deep silence. All eyes were turned upon the master.

"I think Hughie was first," he said, slowly. A great sigh swept over the school, and then a wave of applause.

The master held up his hand.

"But it was so very nearly a tie, that if Hughie is willing"—

"All right, sir," cried Hughie, eager for more fight.

But Thomas, in sullen rage, strode to his seat, muttering, "I was just as soon anyway." Every one heard and waited, looking at the master.

"The match is over," said the master, quietly. Great disappointment showed in every face.

"There is just one thing better than winning, and that is, taking defeat like a

man." His voice was grave and with just a touch of sadness. The children, sensitive to moods, as is the characteristic of children, felt the touch and sat subdued and silent.

There was no improving of the occasion, but with the same sad gravity the school was dismissed; and the children learned that day one of life's golden lessons—that the man who remains master of himself never knows defeat.

The master stood at the door watching the children go down the slope to the road, and then take their ways north and south, till the forest hid them from his sight.

"Well," he muttered, stretching up his arms and drawing a great breath, "it's over for another week. A pretty near thing, though."

## A Month in a Factory

By Prof. C. M. Geer

Hartford Theological Seminary

Desiring to study the labor problem from the standpoint of the working man, I had an experience which was helpful to me and may be suggestive to others. My object was for a short time to live the life of an unskilled laborer in a great city. I went to one of our largest cities and began looking for work, following the ordinary method of answering the advertisements in the daily papers. A little experience showed me that these generally led to the employment office and that a registration fee must be paid before enrollment. For a man out of work the payment of a fee of from one to three dollars is a serious matter. I recall the expression on the faces of some of the men in the offices, hesitating whether they would pay this sum which might be all the money they had.

A week with the employment agencies convinced me that some of them are perilously near frauds and that all are oppressive to the poor. Every city should have its municipal free agency managed by a man who is not merely a politician. I realized as I had not before how easy it would be for a man out of work and unable to find any, especially a man with little moral stamina, to become a thief or a tramp.

An advertisement for a large number of men to work in a factory attracted my attention and upon investigation I found that a strike was in progress. Work with good wages was offered me, but ought I to take it? I believe thoroughly in labor organization and the right of labor to protect itself from injustice in all fair ways, and that in a dispute between a labor organization and the employer, if the cause of the laborer is a just one, the nonunion man should keep away. I carefully investigated the situation, getting the views of the strikers, the employer and the few laborers who refused to strike.

There was no question of wages or hours of labor, but a union had been recently organized and unfortunately, as in so many cases, the men who were least fitted for it were leaders in it. Because of a petty private grievance they ordered every man in the factory to quit work,

and all with few exceptions did so. Some of the strikers told me a month later that they did not know why they were ordered to strike, but they went out because the leaders were reckless, desperate men and they did not dare displease them. It was a spite strike, and because of its absurdity and injustice received no support outside of the local union. The public never knew the reasons for the strike. The newspaper reporters made an interesting story of it, favorable to the strikers, but gave an entirely false impression. I have often wondered since then whether this kind of a strike did not often occur, where the workmen themselves were opposed to it, but forced to strike by unwise leaders. After understanding the situation I had no hesitation, believing that the quickest way to help the men who were unwillingly striking would be to do all I could to break the strike.

A determined effort was made by the strikers to prevent others from taking their places. Pickets were stationed at every way of approach, and a company assembled at a near-by saloon. The workmen who were unwilling to strike were threatened and insulted and their families terrorized. The company called on the proper authorities to protect their property, but the deputy sheriffs employed were not very satisfactory. One of them went to sleep while on guard and a striker stole his revolver. So the company employed a force of thirty or forty Pinkerton men, and then the protection was effective. A steamer load of laborers was brought in from New York to take the place of the strikers. They were obtained through an agency and were all sorts and conditions of men. Nearly every country in Europe was represented, and besides there were the casual workers of a great city and others who for one reason or another were temporarily out of work.

For nearly a month we lived day and night in the factory buildings, as it was not safe for us to venture out. We were boarded by the company and each man was furnished a mattress and blanket, and we slept where we chose within the buildings. It was a rough life, but no

more so than army life, and the discomforts were no greater than one would experience in camping out. To be sure, one would not choose to camp on a river of just that color and smell; but one of the men explained, as he swam in the river, that it was not so bad after you had been under once.

One would not choose just that company for camp companions, but they improved on acquaintance. We were on the whole a well-behaved set. When a man from sunny Italy attempted to stab the cook he was restrained before any harm was done, though there were perhaps some who sympathized with him. There were occasional fights, but not serious ones. If any of the men felt that they must fight they had only to go outside the lines and the strikers were always accommodating. The table manners naturally were not those of polite society. When dinner time came the men were hungry and did not stand on ceremony. When my nearest neighbor, a Hun with a face like Attila's, wiped his knife on his overalls before helping himself to butter there was only a mild protest.

I consider this month in the factory the most valuable period of my life from the educational standpoint. In the hours in which we worked together the life of the German farm hand, of the stoker from the ocean steamer, and of the skilled American workman who had lost his place through drink were all freely opened to me. The evenings spent together in little groups listening to the stories of the Pinkerton men fresh from the coal strike in Pennsylvania or with the workmen from Europe were of great value to me. They revealed the fact that working men even of the lower grades are much like other men. They are open to the same influences and need the same help.

*The Ram's Horn* is publishing from week to week those portions of Professor James's book, *The Varieties of Religious Experience*, which support its theory of religion. Like many other journals, it finds in the book what it wishes to find.



## What Means the Cross

By Prof. Samuel M'Comb, D. D.

Whatever view we may take of the tragedy of Calvary, no one will deny that so far as its influence on the spiritual life of the race is concerned it stands absolutely without a parallel in history. Of all the myriad deaths our earth has known, why is it that this one challenges the awe and reverence of humanity, that in it men have found, as they have found nowhere else, the divine judgment on sin written in letters of blood and also the splendors of the "infinite pity that can alone meet the infinite pathos of life?" History is the realm of order, the sphere where reason works. But if the crucifixion is an event of such immense significance in a world where order reigns, it follows that it is itself no affair of accident or caprice, but springing from the inner depths of moral necessity, and ordered by the reason which unfolds itself in history. Now where reason is, there reason must be found. What, then, means the cross? Is it but the sign of a martyrdom, of another pitiable wrong added to the black catalogue of crimes which man has wrought against his brother, or is it the vehicle of a message from the heart of the Eternal to his estranged children, proclaiming pardon and reconciliation and summoning them to the blessedness for which they were created?

Professor Harnack has given his thoughts on this theme to the world partly in his essay in the volume entitled *The Atonement in Modern Religious Thought*, and more at length in his recently published and widely discussed book, *The Essence of Christianity*. Dr. Harnack is the great organ of the *zeitgeist* in theology. The tendencies of the age are reflected in his thinking; what many dimly feel comes in him to clear and definite expression. This is the secret of his fascination over the rising generation; it is also the source of his weakness and of the distrust with which his views are regarded by other theological specialists. No apology seems necessary for calling attention to his conclusions on a subject of transcendent importance for the Christian layman as well as for the Christian theologian. Dr. Harnack, in words that ring true to the Christian consciousness, lays it down that "Christianity is the religion of redemption, because it is the religion of forgiveness. . . . The deepest and most earnest Christians embrace Jesus Christ not only as the Prophet but as the Redeemer." And again, in his *Essence of Christianity*: "No doubt it is true that Christianity is the religion of redemption; but the conception is a delicate one, and must never be taken out of the sphere of personal experience and inner reformation." The idea here expressed, which is a true one and in line with the faith of the church at all times, hangs nevertheless in mid-air, without any support in the main body of Dr. Harnack's thought. One would have supposed that the idea of redemption would have been studied in the light of our Lord's own attitude to his death. But the problem is curtly dismissed with the remark, "Jesus sees that

what he now suffers in his person will, through his life crowned in death, remain a fact efficacious and of critical importance for all time."

But surely the obvious question is: Why is his death alone invested with universal significance? On this point our author is ominously silent. He limits himself to inquiring, How did the belief in Christ's death as a sacrifice arise in the apostolic community? He finds a threefold reason. First, Christ's death put an end to bloody sacrifice in general. These sacrifices responded to a religious need, and this need found in Christ's death its satisfaction. "His death had the value of an expiatory sacrifice, for otherwise it would not have had strength to penetrate into that inner world in which the blood sacrifices originated." But what was the need that called forth ethnic as well as Old Testament sacrifices? To what moral reality did it point? And what was there in Christ's death that responded to this reality? Dr. Harnack vouchsafes no reply. Judaism as interpreted by the writer of the epistle to the Hebrews replies, "Apart from shedding of blood there is no remission." Remission of sins, then, is the *raison d'être* of sacrifice. Hence if Christ's death met this "religious need" it must have been because it was believed to stand in a causal relation to the forgiveness of sins. It met and satisfied the age-long cry for some adequate act of atonement, some deed of sacrifice which should fulfill, and in fulfilling abolish, the crude and sensuous forms in which men have thence to express their sense of moral failure.

Dr. Harnack turns in another direction for an explanation of the apostolic view of Christ's death. As he looks into history he finds that the saving salt of humanity is vicarious suffering, and the cross is the supreme illustration of this universal law. His words on this head remind us of Robertson of Brighton: "It is not words but deeds, and not deeds only but self-sacrificing deeds, and not only self-sacrificing deeds but the surrender of life itself, that forms the turning point of every great advance in history. . . . 'Greater love hath no man than this, that a man lay down his life for his friends'—it is in this light that Jesus' death was regarded from the beginning." Just as Luther's struggles in the monastery were not for himself alone but for us all, so through the cross of Christ men gained an unforgettable experience of the power of purity and love true to death. Now, of course, it is a true thought and one which specially comes home to the modern mind, that the "noble army of martyrs" suffered vicariously for us inasmuch as through their pains and conflicts blessings are ours which else were impossible. In this, as in other respects, Christ's sacrificial act gathers into one the various strands of passion and of pain that ran through the spiritual history of humanity.

Yet, though true and valuable, this throws no light on the problem: How did

the first disciples come to believe in Christ's death as a sacrifice? For our Lord himself does not speak as if his death should simply be one in kind with that of Abel or Isalah or Zacharias. His language betrays the consciousness of a mysterious element in virtue of which his sacrifice is to constitute an epoch in the history of God's dealings with the race. "The Son of Man gives his life a ransom for many." We do not say (except in metaphor) that the martyr "gives" his life: we say it is taken from him. To choose death like a St. Ignatius betrays a mood spiritually inferior to that of a St. Polycarp, who allowed death, so to say, to choose him. Yet here is the marvelous thing that lies deep in the consciousness of the first Christians: Jesus freely sacrificed himself; that is, surrendered what he had both the right and the power to withhold. Thus did he change his death "from a martyrdom into a sacrifice, from a fate which he suffered into a work which he achieved."

Finally, Dr. Harnack would have us trace the apostolic belief to a "conviction" that sin deserves to be punished and that "everywhere where the just man suffers, an atonement is made which puts us to shame and purifies us." But how can we believe that a Job or a Jeremiah bore vicariously our punishment? The present writer finds it impossible to lay an intelligible hold on the idea here expressed. And even Dr. Harnack himself seems to fall back on a mere "feeling" incapable of rational estimate—on a "conviction" which is "impenetrable." If this, however, were all that could be said, why does he labor to show that it can be made intelligible if we enter with sympathy into the minds of the followers of Jesus? Is this not after all an appeal to a comprehensive rational view? The nature of the conviction, moreover, as it took shape in the primitive Christian mind, does not appear to be adequately stated. It was not merely that Jesus took his place in the ranks of great and innocent sufferers, but rather that he stood alone without a peer mediating between God and man, and offering himself as "a propitiation for the sins of the world." Why is it that his death alone has been so conceived? To this question two answers and two only are possible: Either the notion was an invention of the disciples' minds ascribing to our Lord the attributes of the Lamb of the fifty-third of Isaiah in order to explain the violent and ignominious death of the cross—or it was the creation of Christ, and fundamental to his faith. The former alternative is incredible. It is not the way of slow-minded simplicity and *borné* prosaism to evolve ideas that revolutionize the conceptions of men as to the basal relations of God, man and the universe. Nay, Dr. Harnack himself gives us a clew to the true answer. He admits that our Lord instituted the eucharist. Now all the accounts agree in certifying that in this solemn act Christ attributed to his "blood" an effi-

cacy analogous to that attaching to the blood which ratified the old covenant between Jehovah and Israel. His "blood"—that is, his sacrificial death—was to inaugurate the new covenant of ancient

prophecy, and ground a more inward and satisfying relation between the Heavenly Father and his children. It is in the light of this thought that we can dimly apprehend the meaning of the dreadful

experience in Gethsemane and on the cross.

He passed alone the untrodden awful way,  
He understood not, but we understand—  
God hid his face, but held him by the hand.

## The Marcus Whitman Centennial in Ithaca

By Rev. William Elliot Griffiths, D. D.

As lovely a day as that on which the first missionaries to Oregon left the sunrise prayer meeting under the trees of De Witt Park, May 6, 1835, dawned upon Ithaca Sept. 7, 1902, when in the Congregational church was celebrated the centennial of the birthday of Marcus Whitman, born at Rushville, N. Y., Sept. 4, 1802.

When the flag of the United States had but twenty-four stars in its blue field, the village of Ithaca was the center of influence for the settlement and Christianization of Oregon. Before the American Board countenanced the project, the people of the Forest City had resolved upon and financed the mission to the Oregon country. Three churches were interested. The Methodists—several of whom were from Ithaca—were, in 1833, the pioneers, arriving first in the Willamette Valley on the Pacific coast. Rev. Samuel Parker, who discovered Marcus Whitman, was a Congregational minister settled for fifteen years at Danby—our hill suburb. His project, first made in 1831 when at Apulia, N. Y., having been rejected by the A. B. C. F. M., he proposed, in the missionary prayer meeting held Jan. 1, 1834, in the Ithaca Presbyterian Session House, that the people of Ithaca should support the mission to Oregon and he would go as leader. It was voted. Besides money, two assistants to Parker, Rev. Mr. Dunbar and a lay assistant, Mr. Allis, went from the Presbyterian church. In addition to the church committee there was a town meeting held, a co-operating committee formed, and the people of the Reformed (now the Congregational) church aided generously in money.

In celebration of the Whitman centennial, the Presbyterians, having just completed their superb new edifice, unveiled some time ago a suitably inscribed marble tablet, Rev. J. L. Fitch delivering the historical sermon. A dozen or more of his parishioners, aged persons, recalled the sunrise prayer meeting and the words of Parker, Whitman and the Indian lads brought by Whitman to Ithaca.

In the Congregational church (succeeding, 1872, "in direct continuity of service and worship" and with a new edifice, the Reformed church) on Sept. 7, 1902, old and young gathered in the Sunday school room. There, against the walls, hung a large map of the United States flanked on the left side by *Old Glory* indeed, for on it were but twenty-four stars, and on the right by a photograph of the Marcus Whitman statue at Walla Walla and Philadelphia, showing him in camp and rider's outfit of buffalo skins, with his hand resting on a wagon wheel. Was it not two

women and four wheels that heralded Christian civilization in Oregon?

After singing "My country, 'tis of thee," Dr. Griffiths, the pastor, outlined the story of Whitman's boyhood, the organization in Ithaca of the mission and preparations for the journey, and until the return of Dr. Whitman with the two Nez Perces Indian boys, in 1835, telling of the sensation they created, and how Dr. Whitman related in the Reformed church his rough experiences, and how Mrs. Whitman talked in the Sunday school to the boys and girls, some of whom in the eighties yet remember her.



Old Session House, in which it was voted to send Parker and Whitman to Oregon. It has been removed from its original site and is now a blacksmith's shop.

Mr. L. Nelson Nichols, secretary of the De Witt Historical Society and a member of the church, read a paper on the two Indian boys, John Aits and Richard Sack a-too-a tis, who spent the winter of 1835-36 in Ithaca at Dr. Parker's house, where there were two sons of their own age, Henry and Samuel. Both boys went to school, and both were at the wedding of Dr. Whitman and Miss Prentiss. They were valuable in tending the oxen on the route overland. John turned out well. Richard did not.

Mr. Lincoln Patterson presided at the map and Mr. Stanton Griffiths at the flag. As Dr. Griffiths told of the ride from Walla Walla to Ithaca, Mr. Patterson plinned on a colored tape showing the route; and as each state was named a new star was unveiled on the flag.

The local story was largely topographic and made up of the testimony of witnesses, for Ithaca, the university city of today, contains many reminders of the Oregon pioneers for God and country. On Parker Street, between Seneca and Buffalo, stands Dr. Parker's house, in the front room of which, in 1835, the two men of faith laid their plans in prayer; and into which, eight years afterwards, the frost bitten rough rider, dressed in buffalo skins, was ushered as a stranger to the older

man, then ill with influenza, who knew not at first the face or form, but instantly the manly voice. In the dining-room were once spread out the supplies, including two-years' clothing and four guns made by Ithaca gunsmiths (now become two hundred, in the large steam Works) by which daily meat on the plains was to be provided. The once verdant meadow, now Parker Street, was in 1835 a rifle range with target and missionaries firing at it; for a clergyman fifty-six years old had to learn to shoot, if he would eat. Whitman, once a frontier lad, was already a superb marksman. The Directions, sent out by the

Prudential Committee in Boston, concerning precautions against starvation in "the Great American Desert," are now very amusing reading.

The old wooden Session House of the Presbyterians, where proposal and response were first made, still stands, though reduced from its former foundations, removed several furlongs southward on Cayuga Street and serving now as a blacksmith shop. The polished marble commemorative tablet adorns the walls of the new and lordly edifice. Nevertheless what Samuel Parker, M. D., father of the missionary, and long member of the Reformed (Congregational) church, wished was this addendum, "and in memory, as well, of the generous part borne by the CITI-

ZENS OF ITHACA in forwarding and supporting the said momentous OREGON MISSION" (capitals his own).

In the evening, in a more formal and severely historic discourse, Dr. Griffiths preached on the life and work of Marcus Whitman. He stood right on the spot where stood Miss Mary A. Dix—one of a large family in the church—as a bride, with the groom William H. Gray, who had accompanied Whitman when he took the wheels and the women over the Rockies. According to Professor Bourne, it was Gray who in his History of Oregon first gave out, in a formal history, the legend of Marcus Whitman. On the Pacific coast Mrs. Gray became the mother of four stalwart sea captains. Our church record of marriages holds their names, and old men's memories recall the audience which on the 26th of February, 1838, filled the church to see the missionary couple wedded.

The De Witt Historical Society (named after Washington's staff officer, engineer, surveyor general and founder of Ithaca) will in due time erect on Parker Street a memorial in granite carved in the shape of a wagon wheel, and inscribed, in addition to Whitman's name, with the names of the half-dozen Ithacans who went forth to lay the foundations of Christian civilization west of the Rockies.



## For the Girls of Boston

A Forward Movement by the Y. W. C. A.

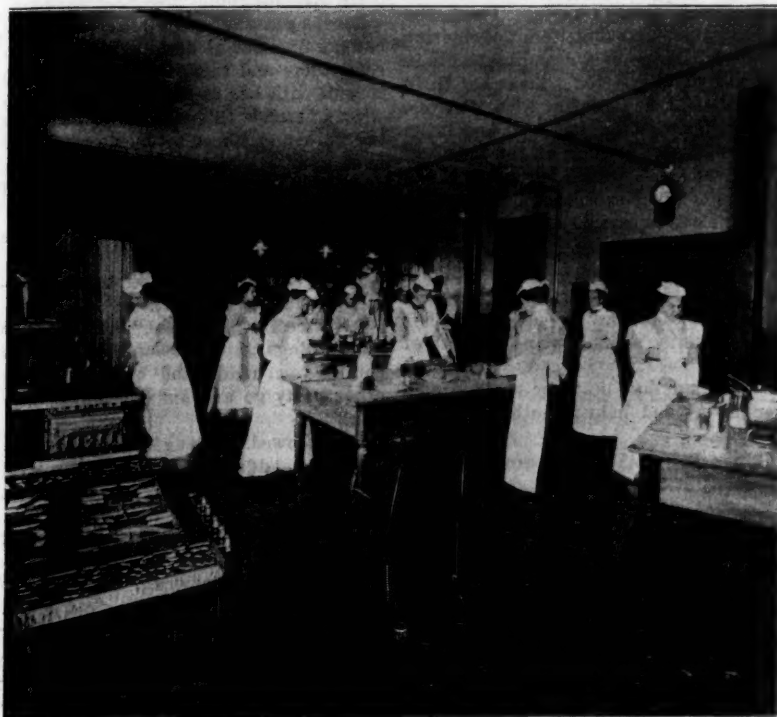
By FRANCES J. DYER

Ten thousand "surplus" women in the city of Boston is a fact developed by the late census which sets the student of social problems to thinking. A large proportion of these women are wage-earners, and their influence in the business and social world is an important factor to be considered. What are the essentials requisite to their success in the difficult task of self-support? Good health, sound morals, a high school education and what Professor James calls "healthy-mindedness" furnish an excellent equipment to start with.

I have purposely mentioned health first, because bodily defects often lie at the root of moral delinquencies. In recognition of this truth, more and more emphasis is being placed on physical training. Many of the girls' clubs provide light gymnastics, dancing, or some other form of exercise to counteract

tions for exercises at home and by short practical talks on hygiene.

Many of the girls are simply jaded and dull from confinement in shop or office, but the healthful exhilaration from the music and use of apparatus, together with the tonic of good fellowship, does wonders for them. The gymnasium girls are good sleepers and are not guilty of lunching on cake and caramels. Some, naturally, are handicapped by unfortunate inheritance. Others, through ignorance, have contracted bad habits, such as incorrect postures in sitting or standing, which may lead to serious illness. Whatever the condition the scientific system of measurements, like that used at Harvard and elsewhere, is quick to detect physical flaws and corrective measures can be applied in season. No department of the association is more popular, therefore it is not surprising that pres-



the ill effects of sitting at a desk or standing behind a counter all day. But there is no adequate provision in our great city for that thorough and scientific training of the body which thousands of young wage-earners ought to have, not alone for their personal benefit, but to enhance their efficiency as laborers. Looked at simply as a human machine, a girl who understands and obeys the laws which control her being is worth more to her employer. Viewed from the standpoint of morals, one can hardly overstate the advantages which accrue to the girl herself, and to society at large, when proper attention is given to this phase of her life as a wage-earner.

Several years ago the Y. W. C. A., seeing the pitfalls which lie along the pathway of the physically unfit or ill developed, and with a keen sense of the hidden snares to character which inhere in such conditions, opened the Durant Gymnasium. From the start its success was phenomenal. The membership rose steadily from twelve to 1,230, and multitudes were turned away each season for lack of room. A trained physician makes a careful examination of each pupil and then work is assigned in the gymnasium by the competent director, Miss Hope W. Narey, according to the individual need. This is supplemented by direc-

ent quarters in the Berkeley Street building are outgrown.

The School of Domestic Science, in charge of Miss A. Josephine Forehand, a graduate of Mt. Holyoke College and Hartford Theological Seminary, is another branch of the work which far exceeds the original plan. The time has come when these two departments must be transferred to another building. Their encroachments upon the space needed for living rooms cannot be tolerated any longer. Land has been secured at the corner of Warren Avenue and Clarendon Street, and in view of its invaluable service to the community the association feels justified in asking employers and the public generally for \$300,000 for a suitable building. This would contain a large, well-equipped gymnasium, also the entire group of industrial and educational classes.

Quite recently Philadelphia and Brooklyn have erected model edifices of this kind. San Diego, Cal., has had a gift of a million dollars for the same purpose, and Northfield Seminary \$50,000. Should Boston lag behind these places in a philanthropy so obviously useful? The building once erected, the plant would be self-supporting, because day and normal classes would yield a handsome revenue.

The two boarding houses, which received 4,683 boarders last year, besides the overflow sent into lodging houses near by, are both self-supporting, even at the low price of board, ranging from \$3 to \$5.50 per week.

The aim of the School of Domestic Science and Christian Work, founded in 1888, is to give scientific and practical instruction in all that pertains to the home and its management. That it holds a high place among the educational institutions of today is proved by the numerous calls from other cities for its graduates. Among the places to which teachers and matrons have been sent are manual training schools in Santa Barbara, Los Angeles and St. Louis; Knox College and Atlanta University; Walnut Hill School, Natick; National Cathedral School, Washington, D. C.; Bryn Mawr College; the public schools of Portland, Me., Syracuse, N. Y., Ravenna, O., Mayville, Wis., Binghamton, N. Y.

In the employment department situations were found last year for 4,300 women and girls. Thus it is apparent that Boston is a great receiving and distributing center for women laborers, both professional and manual. Is it not a part of good citizenship to see that they have the best possible preparation for the service they are to render the world, either in the ranks of wage-earners, or in the noble service of wifehood and motherhood?

Boston is full of employers who appreciate the value of Christian character back of the skilled hand and disciplined mind, and, other things being equal, will give the preference to girls who have come under the wholesome influence of the Christian Association. A generous response is expected from such men and women. Send all contributions and inquiries to the treasurer, Miss A. B. P. Walley, 40 Berkeley Street, Boston.

## From Minnesota's Twin Cities

A MUNICIPAL HOUSE CLEANING

Readers of *The Congregationalist* who have followed the exposure of municipal rottenness in Minneapolis will be interested to know the sequel of its house-cleaning. Mr. Fred M. Powers, a member of Lyndale Avenue Church, succeeded temporarily the former mayor on the resignation of that unworthy. A more wholesome régime was inaugurated under his direction. Mr. David P. Jones, a prominent member of Plymouth Church and moderator of the last State Association, succeeds to the office of mayor by virtue of his position as president of the council. He at once selected Dea. Edward F. Waite of Plymouth Church, formerly at the head of Drummond Hall Mission, for his chief of police. Together these clean and earnest young men have done away with the most corrupting features of our city and have restored order and respectability to the demoralized police force. Mr. Jones refuses to claim the office beyond the present term, but agrees to retain his position in the council, if re-elected. Respectable citizens feel that the city's good name has been largely redeemed by this clean administration, and that the pace set must be followed by the mayor of 1903, who may be Mr. Powers.

VICISSITUDES OF CHURCH BUILDINGS

The summer has seen a leading church in each of the Twin Cities suffer by fire. Atlantic's edifice, St. Paul, caught fire in some unexplained way and suffered damage amounting to \$1,500, its interior having to be practically rebuilt. Rev. Mr. Vrooman, lately of Vancouver, is supplying this church and University Avenue. Late in August, the shapely spire of First Church, Minneapolis, was struck by lightning and burned until the ruins toppled over in the street, the main part of the church being uninjured. In this case the slate on the outside of the spire prevented the extinguishing of the flames. Insurance will cover the loss in both cases.

R. P. H.

## The Home and Its Outlook

### Definitions

BY JAMES BUCKHAM

#### FAITH

Knowledge, not from the coarser sign derived,  
But truth's fine essence, clear as honey hived.

#### SILENCE

An eloquence that passeth sign or speech—  
Exchange of flame-eyed spirits each with each.

#### LOVE

The spiritual atom, primal seed,  
From which Life's all-enfolding wings were  
freed.

#### WISDOM

Knowledge domesticated—trained to suit  
Our present human needs, like garden fruit.

#### AFFLICTION

God's angel, who goes ever back and forth  
Sweeping from heav'n the cobwebs spun on  
earth.

#### TIME

A changeful clock beneath the starry sky,  
Set it we must by God's eternity.

### Anticipating a Speaker

"It is two o'clock," said Miss Virginia, "and I think I'd better be starting, for"—

"Start at two o'clock!" interrupted her sister, "how perfectly absurd! Why, the concert doesn't begin until three. It may be all very well to be prompt, but I think it's just about as bad to be too early as too late and it's such a waste of time!" and Miss Mary looked defiantly at her elder sister.

"If you had only let me finish, Mary, returned Miss Virginia, "I was going to say that I wanted to start early so as to stop at the hospital and see Mrs. Waters. She's been there two weeks and I haven't been able to go to see her and I'm afraid"—

"You needn't be afraid of her feeling hurt," interrupted Miss Mary again, "for she knows you have a delicate throat and the weather has been bad almost all the time."

"But I hadn't thought of her feeling hurt," replied Miss Virginia. "I only felt afraid that it would be too late to go after the concert is over and, as the two places are near together, by going to both this afternoon, I should be saved another trip."

Are there not many homes in which conversations similar to the above are of almost daily occurrence? It is always trying to have one's words anticipated by a listener, even if he succeeds in guessing what the rest of the sentence was to be; it is doubly trying when he gives us credit for thoughts and motives which never existed.

No matter what the difficulty, or your dissatisfaction, no matter how much you blame your church or dislike your minister, never voice your feelings in the presence of your children. Let them because of your example grow up with love and reverence for the church and esteem and confidence for the minister. For otherwise, in days to come, the church will have no attractiveness for them and another minister whom you may love will have little influence over them.—*Clarence W. Rouse.*

### One of Thirteen \*

BY FRANCES J. DELANO

#### CHAPTER XV. ETHEL'S SACRIFICE

While Polly was having adventures in New York, trouble was brewing at home and all on account of the remarks that Polly had jokingly made about the market value of Ethel's hair. While Polly was talking that day it flashed upon Ethel's mind that she would go herself and see those women who stood all day in a show window exhibiting their hair. If there was any way, she thought, of making even a little money it certainly was her duty to do it. Poor Ethel! She was about as well fitted to stand in a show window and display her charms to the public as a bluebird is fitted to live in a cage. She was capable both of keen suffering and great happiness, and the merest trifle—an exquisite bit of coloring in the landscape or a discordant note in somebody's voice—would make her thrill with delight or tremble with distress. Except for what she had read and imagined she knew nothing of the battle of life. Her ideals were high and she was capable of great sacrifices, but thus far no bugle call to battle had sounded.

When the news that the house was to be sold was first broken she was like a person partly paralyzed. But as the days went on and she saw the other members of the family making plans in spite of their troubles she too began to cast about in her mind how best she could drown her misery and help the others in their distress.

When Polly made the unfortunate remark about her hair Ethel felt that perhaps that was something she might undertake. It was almost the last thing she would have chosen to do and perhaps for that very reason she decided it was the thing she should do. Ethel had never been very practical and now she was in too much distress of mind to bring any common sense to bear upon the question.

On Monday morning, early, without a word of her plans to any one, she started for the city. She had no idea where the show window was in which these long-haired women were exhibiting, and she had to wander about until she was pretty well tired out before she found it. The agent for the hair restorer which the women advertised was a brisk, business-like person, and he read Ethel at a glance. His first demand was to see the hair, and Ethel had to set her teeth hard and unfasten the beautiful coils. The agent was secretly delighted with the beauty and luxuriousness of it, and he was determined, if possible, to secure her for his business. He approached her with caution, laying great stress on the fact that the young ladies in his employ were treated with the utmost courtesy and respect. He then made an offer which seemed to Ethel munificent.

"We leave the city," said the agent, "tomorrow, and I must secure the services of another woman at once. I am corresponding with a party now, but if

you wish to join us, I will give you the preference."

Ethel opened her eyes in alarm at this proposition.

"Must I decide at once?" she asked.

"Sorry to hurry you," replied the agent, "but this other party is a very desirable one, and I must give her an answer at once. I couldn't possibly allow her to slip unless I am sure of you."

"I can't leave home tomorrow," said Ethel, decidedly; "it is out of the question altogether. My people know nothing of my coming here, and I could not possibly leave so soon."

The agent saw that it was no use arguing the question.

"Well," he said, "if I could have your written promise that you would come to Boston on Thursday, I would hold the place open for you."

Ethel eyed the agent miserably. She had not dreamed of deciding the question right there and then, with no chance to consult with her father and mother. O, what a terrible thing it was to be out in the world and forced to decide things all in a minute! But she was twenty-one, and surely it was time she thought and acted for herself.

"Well," she said, aloud, "I'll come Thursday."

The agent now quietly wrote an agreement and Ethel signed it.

"It's best in business," he said, "to have things in black and white. Of course you understand that I let the other party go and am depending upon you."

Ethel bowed. The agent then gave her his Boston address and promised to meet her on Thursday when the Hopetown train came in.

Poor Ethel! Never before was her heart so heavy and her feet so weary as when, at the end of the morning, she turned in at the gateway of the dear old home. The family were all together at dinner when she entered the house, and she resolved to say nothing about her plans until she could summon a little courage and speak without crying.

"I don't want them to know how I hate to go," said Ethel to herself; "it will be hard enough for them anyway, and especially now that Polly is away. If I could only wait until she comes, it would be much easier for all of us, for she would be sure to see a funny side."

But Polly wasn't expected home until Wednesday night and Ethel was to start on Thursday morning, so waiting for Polly was entirely out of the question. Accordingly on Tuesday, Ethel put on a brave face and broke the news to her mother and then to all the family.

It was such a ridiculous scheme altogether that at first the family was not inclined to regard it seriously. But when Ethel told them that she had given her written promise and the agent was to meet her in Boston on Thursday morning at eleven o'clock, the whole family was up in arms. The little mother wept, and Mr. State was more distressed than Ethel had ever seen him. There was nothing else thought of or talked about. But Ethel was twenty-one; moreover she had



given her promise, and neither father nor mother would say she must break it.

"She is not the kind of a girl," her father said to Mrs. State, when they were talking it over together, "lightly to break her word. It would make her unhappy and injure her in many ways. We'll let her go. Joe is there and will look after her. Moreover it is well that she should be away when we break up. She could not bear it as well as the others. I suppose the experience will be good for her."

"We can feel perfectly safe about her," said the little mother, "for although she is considerable of a child, nothing could influence her to do what is not right."

So the matter was decided, and the family were ready to believe the old saying that "troubles never come singly."

Ethel went about making her plans with a heavy heart. She put on a brave face whenever any of the family was with her, and no one quite guessed what a desperate struggle she was having every hour in the day. Her finely wrought, nervous organization, which had always responded so perfectly to a happy, tranquil life in the open air, now rebelled outright. Sleep became almost impossible and eating was torture. Of course everybody noticed her hollow eyes and her vain attempts to swallow food, and each day the cloud hanging over the State family seemed to grow thicker and blacker.

Mr. State declared that sickness always canceled engagements, and if Ethel were ill she would have to make up her mind to give up the Boston expedition. And Jack and the twins secretly prayed that Ethel might have a mild attack of the measles or whooping cough. But neither measles nor whooping cough nor any other disease seemed to come in answer to these prayers, and the last day of Ethel's life in the dear home came all too soon.

The trunk was packed by noon on Wednesday, all excepting a few little things which were needed over night. It had nearly broken their hearts to pack Joe's trunk, but as they looked back it seemed as if their feelings then were blissful compared to the misery they now suffered.

"Home! home! home!" Ethel whispered the dear word over and over, as she dragged her feet wearily on through orchard and field.

She was bidding everything good-bye now. Every old, gnarled and twisted apple tree, the stretches of woods and pasture lands, even the little crooked lanes and stone walls. She must bid them all a last farewell for they were her lifelong friends. They had known her, and she had known them, ever since she was old enough to toddle about in the fields alone and talk to the trees and flowers in her sweet baby way. They had watched her grow up, and they had always been glad when she was glad and sorry when she was sorrowful. Their sympathy had never failed, and it did not now as she wandered about, gazing mournfully at them.

It was a chilly November day; the sky was dull gray and the wind swept in mournful gusts over the brown fields and gray woods. Little patches of snow remained in corners of the fields and along

edges of the woods. Every now and then a leaf in frantic throes with the wind would be torn from its home on a blackened twig and go sailing away to settle at last among its dejected fellows on the ground.

"O, it's the way with everything!" said poor Ethel, as she watched a dried leaf making desperate efforts to resist the wind. "We all have to go away from the place we love best. There!" she exclaimed, as she reached up and picked the leaf tenderly from the tree, "its no use to struggle; the wind is much stronger than you are. I'll put you down and cover you with the other leaves, and maybe you'll never have to go far from home."

Ethel walked on towards the edge of the orchard, and when she reached the woods turned and looked back at the house. The blinds were all thrown wide open, smoke was curling up from the kitchen chimney and she could see Bruno on the side stoop with his paws stretched out in front of him.

"Poor old Bruno!" Ethel caught her breath with a sob. "What would he think to be taken away from his home." What would the old house itself think, bereft of all that belonged to it, the furniture that had stood in the same places ever since the house was built, the old clock (the heart of the house, as Ethel had always imagined) ticking on and on for over half a century! How could the house get on without that steadfast beat! There were other sounds, too, that it would miss. The laughter and the singing, Aunt Sally's bright voice, the patter of Millie's little feet, and O! the singing in the twilight when they were all there in the sitting-room together.

Ethel pressed her hands over her heart, as if to keep down the pain. There was scarcely a thing in the whole house that she couldn't put her hands on in the dark. She even knew the flaws in the window-glass and the cracks in the ceilings where the house had settled. She felt she could hear the peculiar click of the milk-room door and catch the fragrance of the fruit cake drawer a hundred years from that day; and if she were never to go into the house again, she could tell at any season just where the sunlight first touched the kitchen wall in the morning, she could trace its bright path in all the rooms and tell upon what spot in the sitting-room its last rays would linger at night.

"O, some day," and Ethel covered her face with her hands, "the warm, bright, joyous sun would have no power to make those bare rooms glad! The beautiful moonlight, which had always

seemed to linger lovingly about the house, how stealthily it would creep in then, and how gaunt and lonely the great walls and bare floors would reflect its quiet light!"

Ethel uncovered her eyes and stared at the house as if fascinated by what she saw. It seemed as if the old place took on a strange, almost human look. It was father and mother and Richard and Polly and the twins and little Millie and the others and all of them in one.

"O," cried Ethel, stretching out her hands towards it with passionate love and longing, "we can't leave you; we can't, we can't!" And then she dropped down upon the ground beside the wall and sobbed as if her heart would break.

After she had cried until she could cry no longer she climbed over the wall and, keeping her face resolutely away from home, took the path through the woods. Keeping straight on for some little time she came at length to the railroad. Here she glanced up and down the track and thought that in a few hours she would be spinning over that same road on her way to the city; perhaps in just twenty-four hours from now she would be standing in a show window, dozens of faces leering up at her through the glass. She closed her eyes wearily; there were no tears left to shed even if she had felt like crying.

Presently she glanced at the sky. "I don't know what time it is," she said, starting down the embankment and striking into the woods on the other side of the railroad, "but I can't go home until I have found some water and washed my face." Her quick ear soon detected the tinkle of a tiny stream somewhere off from the path and she started in search of it. She found it after a while and kneeling she splashed the water over her swollen eyes.

There was nothing in the world, neither prayer nor music, not even the precious voice of her mother, that could touch Ethel's spirit and lift her above care and sorrow like the whisper of the quiet

### Molly's Chicken



I have a little chick  
 'At cries, "Peep, peep, peep,"  
 An' I said, "Little chick,  
 If you'll keep, keep, keep  
 Still jes a mintit,  
 I'll get you some bread,"  
 An "Peep, peep, peep,"  
 Is the thank-you it said.

woods. She sat down on a stone near the stream and leaning her head on her hand closed her eyes. It was warm beneath the shelter of the trees, and so still that the faintest whisper of the leaves and the tinkle of the stream only made the stillness more beautiful. For a long while she sat motionless and when she

stirred it was to lift serene eyes towards the tree tops.

"Our Father," she whispered softly, "the world is beautiful, and if our home is sold the world is left, the trees and the woods and the sunshine, and Thou art in the world, loving us all."

(To be continued.)

## Elizabeth's Talent

By Anna W. Fairfield

"What's your talent, Elizabeth? Mamie's is singing, mine is drawing, and Aunt Kate said Mabel's was beauty. I didn't know that was a talent, but so Aunt Kate said when I asked her."

A group of girls stood in front of the schoolhouse, and they all turned as Laura Harmon spoke, to hear what Elizabeth would say.

Elizabeth sighed. She knew what Laura meant, for she had heard the sermon the day before, and the minister had said that to every one talents had been given which ought to be used. She had looked in the dictionary after she got home, and had found that talent meant "special gift," and she had tried to think of some special gift which she had, but could find none. So now she answered slowly, "I haven't any. I can't sing much, and I can't draw. I can't do anything."

"But, Elizabeth, the minister said everybody had talents, and you must have one," joined in Mabel.

"Well, I've thought of everything, and there isn't a single thing I can do," and Elizabeth went on into the schoolhouse while the girls who had talents looked after her with a pitying air.

She stopped in the cloak room and looked at herself in the glass. If only she had been pretty, she thought, it wouldn't make so much difference, though she did not see just how one could use being pretty. But there was no hope in the solemn little face that looked out at her. Her nose was not nice and straight, she could see half a dozen freckles, and it was no wonder the boys called out that her hair was on fire. It wasn't as red as Tommy Barnes's, but it was pretty bright when the sun shone on it.

All the morning Elizabeth seemed to hear, over and over, "The girl without a talent." During the drawing lesson, as she struggled to make her leaf look like the real one, she envied Laura's skillful fingers. Just as the class was ready for arithmetic, the door opened and three men came in. Elizabeth knew two of them, for one was the school principal and one Dr. Ames. The principal spoke to Miss Arkwright, the teacher, then went out. The others sat quietly listening while the work went on, but Elizabeth almost forgot about them, for she was intent upon the lessons.

When she came back after the noon recess she found Louise Ames telling some wonderful news. President Roosevelt was to go through the village the next Thursday and his train was to stop long enough for him to come out on the platform and make a short speech. The schools were to go down to the station. Elizabeth was very happy, for she had longed to see the President and Washing-

ton was so far away. In the midst of the exclamations and discussion the bell rang and Elizabeth hurried in, for Miss Arkwright had told them to be in their seats before the bell stopped. The others lingered, talking excitedly, and some were late.

Fifteen minutes before the time to go home, Miss Arkwright told the class to stop work. When everything was quiet she held up a note.

"But before I read it to you," she said, "I want to explain something that seemed to puzzle some of you this morning. I overheard four or five of you talking of what you called your 'talents' and one who said she didn't believe she had any talents. I heard the sermon yesterday, too, and I think this is what the minister meant. All of us can make the world better or worse by the way in which we use whatever power God has given us, whether it is the power to sing well or the ability to make other people cheerful by our smiles. Very often the way in which one does a certain thing makes all the difference in the world. You cannot know how much it may mean to some one else, your mother perhaps, or teacher, to be sure that you will do the very best you can in whatever is given you to do. To be always careful and faithful can be called using a 'talent.'"

"There, I have preached you a little sermon and now the note comes to show more plainly what I mean."

Dear Miss Arkwright: It was decided by the council this morning that a little girl from your room should be chosen to represent the village in giving a basket of flowers to the President next Thursday afternoon. It was also decided that the choice should have two ends in view: first, that some one should be chosen who would do well what was desired; and second, that this should be regarded as a reward of merit.

Dr. Burrows and I were chosen as the committee. Accordingly we visited the school and after listening for an hour or more decided on the three who seemed to us best fitted for the place. Then we looked at their record for the past year and found that the grades of all were good, but that only one had never been tardy and had almost no absences. The principal said of her, "She is our most faithful pupil." Therefore, because we judge that one who is faithful will do her part well, and because faithfulness deserves reward, we have chosen Elizabeth Whitney to give the roses to the President next Thursday.

Very sincerely yours,  
J. F. AMES.

The room was very quiet for a second, then all the faces turned to Elizabeth, who was too much amazed to realize just what it meant. She, the girl with no talents, was to give the roses to the President! Miss Arkwright repeated softly, "He that is faithful in that which is least is faithful also in much."

## Closet and Altar

DOUBT

*In thy light shall we see light.*

The experience of the Christian is his strongest shield against unbelief. He knows that Jesus has given him peace. He has felt that Christ has quickened him into new and nobler life. He has received a new nature from his Lord. Get this experience and it will give you steadfastness.—William M. Taylor.

If wisdom smile, let wisdom go!

All things above

This is the truest: that we know because we love,

Not love because we know.

—Arthur Sherburne Hardy.

My friend, whom are you doubting?—D. L. Moody.

Intellectual doubt goes deeper down than the intellect, nor will intellectual clearness cast it out. Unless the heart be settled in Christ, the intellect may go on doubting forever. Unless the spiritual atmosphere be clear, it matters little what is the character of the intellectual. It is that spiritual kingdom that gives laws to all the rest; they depend upon it, not it upon them.—William F. Stevenson.

It is a voluntary cannot that keeps the soul from God.—John Mason.

Do not debate. On no account enter into any dispute with any one and especially about the truths of salvation. Give to all men every help to their salvation but that of debating with them about it.—William Law.

In such moments you doubt all—whether Christianity be true; whether Christ was man or God, or a beautiful fable. You ask bitterly, like Pontius Pilate, What is truth? In such an hour what remains? I reply, obedience. Act—be merciful and gentle, honest; force yourself to abound in little services; try to do good to others; be true to the duty that you know. And by all the laws of the human heart, by the Word of God, you shall not be left to doubt.—F. W. Robertson.

Then my heart said, "Give o'er;  
Question no more, no more!

The wind, the snowstorm, the wild hermit flower,

The illuminated air,

The pleasure after prayer,

Proclaim the unoriginated Power!

The mystery that hides Him here and there  
Bears the sure witness He is everywhere."

—Alice Cary.

We long for Truth, O God, but cannot always see the way. If doubt assails us to whom shall we go for assurance save to Thee, O Lord, the sum and substance of all knowledge? How shall we find light apart from Thy light? How can we come out of darkness till we come nearer to Thyself? Show us the way, O God, lead us step by step. And whatever we may fail to understand forbid that we lose sight of Thee, for that were blindness indeed. Show us not the abyss of Thy absence; content us with Thy presence evermore. Amen.



## The Conversation Corner

**DEAR CORNERERS:** In the last Corner but one there was a letter from one of our foreign members about a volcano in Japan, but without the picture of it which had been kindly sent. It has come at last—after I had given up ever seeing it—and as it is a rare chance for any of our Cornerers to see a live volcano and to get a snap shot of its crater, I think I will show it to you now. You will remember Gardner T. said the crater was a mile long, half a mile wide, 1,200 feet high, and sent out not only smoke, but red-hot stones. The picture gives us a hint of what an awful scene it must be when a volcanic mountain is in eruption. Older Cornerers will be interested in reading instructive articles in recent issues of the *Century* on volcanoes and earthquakes.

We have another omission to make up as well as that of a crater. Our Despotice Foreman, having left out Everett C.'s letter from the bird "symposium" of Aug. 16, now sends me the proof of the "left over," as he calls it, and asks whether he "shall kill it." (That, I suppose, is a printer's expression for distributing the type, for I know they speak of an article or paragraph which they wish kept as "live matter.") No—he must not kill the birds!

Dear Mr. Martin: When I was eight years old—I am eleven now—I began to study birds. I saw the list of Kentucky birds in the Corner, and here is a list of the birds I have seen around my home: 1, Robin; 2, Cat-bird—[O dear, I can never print all those; there are 55 of them, ending off with wild goose and yellow bird, and thirteen more than the Kentucky girl had!—D. F.]

You will be interested to note that this boy—whom I was glad to run afoul of, on my beach trip, a day or two after he had sent the letter—actually saw fifty-five different kinds of birds in the vicinity of his home, although the list cannot now be recovered. It is clear that Everett C. of Smithtown, N. H., and Margaret T. of Berea, Ky. (see Corner of May 24), were not the sort of children a Connecticut Valley pastor had in mind, when he preached this summer from the text, "Having eyes, see ye not? and having ears, hear ye not?" According to the report of this sermon in the local paper, the minister said that "forty-three varieties of birds could be distinguished by their notes in the choral which occurred at break of day," and that "one morning (between five and seven o'clock) revealed seventy-three different species of birds which were seen or heard." It would never do for us to offer the children a prize for the longest list of birds, or this preacher would surely carry it off!

Here are notes from three ladies, the first in New Hampshire, the others in Massachusetts; they have eyes that see, and ears that hear!

... I have seen several new birds—redstarts, black and white creeping warblers, the Maryland yellow-throat, goldfinch, kingfisher, sandpiper, bluebirds, woodpeckers, scarlet tanagers, phoebe, many sparrows and some thrushes. There are two lady teachers here from Rhode Island who know all about birds,

trees and flowers, and we absorb much information from them.

H. C. H.

... I have the birds for companions. I think the purple finch knows that I am alone, for he has never sung as much on the tree close to my window. The tanagers and grosbeaks bring a touch of color; the wood thrush, veery and flicker have been missed this year. I think the new houses which are being built have made them shy. Only twice have I heard the sweet notes of the wood thrush; my woods and I are lonely without it. Today my room is filled with wild flowers—the feathery rue, the meadow and wood lily, the member of the loosestrife family that I looked up and found that it is only a scientific name, as it belongs to the primrose family, although near of kin to the loosestrifes; the enchanter's nightshade, shin leaf, pipsiss-wa; last week the one-leaved pyrola and the delicate pogonia, which is my best-loved among the orchids that I have seen.

A. P. T.

... My first outing was in New York state, west of the Hudson. I noticed from the car window a flower new to me, a red, bright red, meadow lily. Our own species in Massachusetts are orange and nearly as large as a pasture lily. These were smaller, but as bright and pretty.

M. B. A.



People with such eyes and ears, and with God's beautiful world all around them, do not need to read silly novelettes, play whist, and invent all sorts of tedious amusements to "while away the time"!

Just as I am sending this off I have a letter from our New Jersey bird-man, saying:

... The Martins left Aug. 23d, and we have boarded up the thirty-four windows (or doors), to keep out the sparrows.

He must be a kind landlord, for of course the sparrows would gladly take the tenements until the martins return on April 12, 1903!

The "New Dorchester Bank Co., No. 67" boy writes from New Hampshire:

I am having a good time up in Tooky [I suppose that is the pet name of the town]. Mister N— took me down to the blacksmith shop on his wagon. We go out often in his boat on a row.

What! Do you have rows up there? Are you getting to be a rowdy? Who can tell the whole amount of solid, healthy happiness the children get from their vacations in the open air—in boats and in farmers' wagons!

Letters from Polly P., Franconia, N. H., Harold S., Waterbury, Ct., Richard T., Middlebury, Ct., Harold L., Somerville, Mass., and Marjorie E., Walton, N. Y., and perhaps others which I have failed to acknowledge.

### For the Old Folks

#### NIAGARA FALLS AGAIN

That account of the "Pirate Michigan" going over Niagara (Aug. 16) has called out various responses. I quote from two letters:

My Dear Mr. Martin: I am rather an old Cornerer, but am always interested in everything that interests the children. What is said about the load of animals sent over Niagara Falls brings to mind a letter in my possession, written by my grandfather, Rev. Moses Miller (pastor in Heath, Mass., 1804-40) to his grandchildren, describing his visit to the Falls in 1847. He wrote:

"I had to cross the river to see the principal falls which are on the Canada side. In the first place, I descended in a car, at an angle of forty-five degrees, nearly 200 feet to the river, and crossed about sixty rods below the cataract in a light boat, carrying six or eight passengers, and rowed by one man with two oars. Our boat was tossed over the swellings and upheavings of an undercurrent made by the cataract like a piece of cork wood. Boys swim across there with ease, the water is so buoyant. One boy attempting to cross (on the Sabbath) above the falls, went over after leaping from the boat and attempting to swim ashore. He was seen no more. A pig went over the fall and—wonderful!—received no injury. This was a recent event, and the pig is preserved and shown as a curiosity."

Thinking this may interest the "Old Folks," I copy it.

Cincinnati, O.

C. E. D.

There was evidently no "Maid of the Mist" then. How very different was the traveling in those old stage-coach and canal days from that of our Old Folks in September, 1902! A lady, who is evidently a native of Vermont, writes:

The interesting column about the cargo of animals going over Niagara Falls recalls an article just read in my *Vermont*, entitled "A Journey Out West in Stage-Coach Days," and I send this quotation:

"During my brief sojourn at Troy and at Albany, I noticed large and very showy posters in each city, announcing that on the 15th of September, an old vessel, a 'man-of-war,' which was surrendered to Commodore Perry at his famous victory on Lake Erie which from age had become useless, would be set adrift above Niagara, and allowed to go over the Falls in the presence of the assembled multitude. Sundry bears, geese, and other 'wild varminths' were advertised to be aboard and 'visible to the naked eye' of each astonished beholder. I did not then see, as I did afterward, that all this really meant ten to twenty thousand human beings on Goat Island, at the 'small admission fee' of one dollar per human being."

The story stops with the boy's taking a packet boat on the "raging kanawl" at Syracuse, so that it does not appear whether he saw the great Niagara show or not. It was not, however, the "pirate Michigan," but, as I learn from Lossing's "Field Book of the War of 1812" and Holley's "Niagara," the British flag-ship *Detroit*, surrendered to Commodore Perry in 1813. It was raised in 1837, used as a merchant ship a few years, and in 1841 sent over the rapids with a bear, etc., for passengers. She stuck on a bar in the rapids, and there went to pieces. Did any O. F.'s see the *Detroit* and its passengers go over the Falls!

Mr. Martin

## The Literature of the Day

### A Connecticut Schism

The Congregational churches of Connecticut have a history of their own, distinct from that of the body to which they belong. They had, nearly two centuries ago, a consociation, which is a kind of compromise between a Congregational association of churches and a presbytery, and still survives in four instances. They had also a platform—the Saybrook—which was controversially intended and which fulfilled its intention. These and other features gave these churches a peculiar place in the denomination, and the effect of their history is still seen in marks of distinctive character.

One development of Congregationalism peculiar to Connecticut was the formation, during the years between 1740 and 1755, of a number of churches in protest against the established Congregational churches and in defiance of the state laws. These were called Separatists or Strict Congregational churches. Their history has been written as an episode in volumes devoted to wider views of Congregationalism and their experiences have furnished material in works of fiction. But Rev. Dr. S. L. Blake, for nearly sixteen years pastor of the Second Church in New London, has written a careful and detailed history of the rise, development and decline of the Separatists,\* and this has done for the denomination and for the state of Connecticut an important service. It is to be regretted that his death has occurred just after the book was issued, before he could know of the appreciation which will be called forth deservedly by his work.

The period of the Separatists was religiously and politically a stormy one in New England. It was a time of recovery from the decline of spiritual fervor, led by those great preachers, Whitefield and Jonathan Edwards, when there were many excesses of emotional fervor and of remonstrances against them. The Separatists arose in revolt against the worldly spirit of professing Christians, called their opponents anti-Christians and hypocrites and stirred up bitterness in communities and families. The Congregational churches retaliated by an ungodly fight against Christian liberty and were supported in it by the state legislature. Good men and women were persecuted by the spoiling of their goods and imprisonment. Ministers were arrested as vagrants, fined and sent out of the colony. Evangelistic effort was condemned by wholesale and consequently broke out in excesses which to a degree deserved the censure passed on it. If the sufferings of the Separatists had occurred in England a century before and their persecutors had been Churchmen instead of Congregationalists, these sufferings would have been chronicled at far greater length and would be more generally known.

Dr. Blake has less of the temper of the historian than of the critic, and could not withhold his judgment on the character of minor as well as major events

as he recorded them. This judgment he repeats in a closing chapter clearly and impartially. The book is a valuable addition to the literature of Congregationalism.

### RELIGION

**A Short History of the Christian Church**, by Prof. John W. Monieret. pp. 456. Revell Co. \$1.50 net.

The book is well written and its incompleteness is inevitable, since it is intended merely as an introduction to meet the wants of beginners. Rarely have we met so adequate a review in a few words of the social and political condition of Europe at the opening of the sixteenth century, or of the results of the Pietistic movement. The compact paragraphs give us a sense of scholarly learning and patient toil.

**The Problem of the Town Church**, by George A. Miller, B. A. pp. 200. Revell Co. 75 cents net.

A handbook of philosophy and practical suggestion mainly gathered from correspondence with pastors and the reading of books treating of a variety of phases of Christian work. A list of these books is furnished. Many ministers and other Christian workers will find guidance and stimulus from these chapters, which have something to say on almost every form and phase of church life.

**The Gordian Knot**, by Arthur T. Pierson. pp. 264. Funk & Wagnalls Co. 60 cents.

A book in which experimental knowledge of the Christian life is made to do duty in place of an up-to-date knowledge of science and philosophy. Dr. Pierson has not mastered the later writers even so far as to state their conclusions fully and fairly. He has much to say about the claims of Christ, and often says it eloquently. With his purpose we have the fullest sympathy. Yet we would not dare to put the book into the hands of a student. The list of authorities includes books as antiquated as the Bridgewater treatises, and carefully excludes books which do not accord with the author's own opinions in regard to the doctrine of creation and the Scriptures.

**Progression to Immortality**, by Henry S. Brooks. pp. 79. A. Wessels Co. 50 cents net. An argument from the homogeneity of the universe and our preternatural endowment as shown by the masterpieces of composers and authors. Evolution proves purpose; if purpose in man's development there must be purpose in his death.

### FOR YOUNG PEOPLE

**The Admiral's Aid**, by H. H. Clark, U. S. N. pp. 412. Lothrop Pub. Co. \$1.00 net.

A book for boys and girls by a chaplain of the navy. Mr. Clark has already given us pictures of the older navy and here gives a young officer's experiences on the flag-ship in time of peace. There are good pictures of life on a warship, and a pleasant love story runs through the book.

**The Flight of Rosy Dawn**, by Pauline Bradford Mackie. pp. 98. L. C. Page & Co. \$1.20. A pretty story of a Chinese boy and a Chinese baby in California. The boy is a servant in the house of a doctor in the time when the plague was feared. His flight from a threatened inoculation and his adventures are told in a way which shows sympathy and humor.

**The Treasure of Shag Rock**, by Robert Lloyd. pp. 344. Lothrop Pub. Co. \$1.00 net. Begins with school athletics and continues with wildly improbable sea adventures. The boys will like the fighting and treasure hunting, but they will skip most of the too frequent preaching. The hero is a manly fellow; but the book is sensational without being strong and cannot be unreservedly commended.

**Indian Fables**, edited by P. V. Ramaswami Raju. pp. 129. E. P. Dutton Co. \$1.50.

A collection of a hundred fables that have appeared during the past two years in *The Leisure Hour*. A convenient compilation of pithy moral illustrations, our heirloom from the far East.

### Book Chat

William E. H. Lecky, the historian, is to retire from Parliament owing to weakness of the heart.

Edward Howard Griggs begins his series of articles on *The Modern Education of a Child* in the coming *Ladies' Home Journal*.

The biography of Li Hung Chang is to be written by Mrs. Archibald Little, who is known both as a traveler and an author.

Ex-President Paul Krueger has written an autobiography, which will be published in November. It is being translated into several languages.

The current number of *Ainslee's* announces that the magazine will soon be enlarged to 160 pages, with a complete novel in each number. The price will be fifteen cents a copy.

The author of John Inglesant has written his last book, for Mr. Shorthouse is now a confirmed invalid. His business was the manufacture of sulphuric acid and he wrote only as a pastime.

The child stories by Roy Rolfe Gilson which have appeared from time to time in *Harper's* are to be gathered together under the title *In the Morning Glow*. Our Yard, Little Sister, and Father have endeared themselves to many.

George Douglas Brown, author of *The House with the Green Shutters*, has not lived long after gaining the recognition for which he struggled so long and so hard. He died in London, Aug. 28, aged thirty-two, leaving only a half-written romance.

The autumn announcements give a tempting array of new books by authors of prominence. *The Battle with the Slum*, by Jacob A. Riis; *Cecilia, the Last of the Vestals*, by F. Marion Crawford; *Rider Haggard's Rural England* and *Robert Barr's Over the Border* are a few to be anticipated.

David J. Doherty, M. D., is in Boston arranging with publishers for the publication of a Tagalog-English grammar and dictionary. Señor Sixto Lopez has been advising with him. Dr. Doherty is a Chicago physician whose interest in the Philippines and their inhabitants began with the translation of a Spanish medical work into English.

The American Connoisseur Company has been incorporated in New York for the purpose of making an illustrated monthly art magazine; for publishing illustrated monographs, pamphlets and books on art; to act as commissioner for the purchase or sale of art works; and to reproduce on canvas masterpieces of art according to the rules of European and American galleries. Each number of the magazine will be bound in fine cloth or flexible vellum.

The death of William Allen Butler, a venerable New York lawyer of distinction, removes a man who made his name immortal in American literature by his clever satire on the foibles of the society of New York and Newport in the middle of the nineteenth century. His poem, *Nothing to Wear*, will live long. Mr. Butler was president of the American Bar Association, an active member and long one of the elders of the First Presbyterian Church, Yonkers.

Mr. A. Radcliffe Dugmore, who has just engaged to devote his time to photographing animals for *Country Life in America*, was educated at Guernsey and Smyrna and studied art at Naples. He came to America about twelve years ago and made studies in oils of all kinds of native animals, aiding his work with the camera. A remarkable achievement was the series of photographs of live fish for *American Food and Game Fishes*, by President Jordan and Mr. Everman.

\* The Separates, or Strict Congregationalists of New England, by Rev. S. Leroy Blake, D. D. pp. 211. The Pilgrim Press. \$1.25 net.



## Ministers' Salaries

BY REV. ASHER ANDERSON, D. D., SECRETARY OF THE NATIONAL COUNCIL

"How many Congregational churches give a salary of \$500 and less?" was asked a few days ago. The fifth-year statistics published in 1900 were studied. The results caused a surprise. In 1900 there were 5,604 churches, of which 4,435 reported. The totals are: 1,796 churches paid salaries from \$300 to \$500; 1,785 from \$501 to \$1,000; 637 from \$1,001 to \$2,000; 140 from \$2,001 to \$3,000; 48 from \$3,001 to \$4,000; 19 from \$4,001 to \$5,000; 12 over \$5,000.

The greater number of the 1,169 non-reporting churches is found in the South, where salaries are very small. The showing of the figures given above would, therefore, be less favorable if these churches had been included. In Alabama 61 churches reported out of 110; in Florida, 36 out of 76; in Georgia, 44 out of 96; in Kentucky, 15 out of 21; in Tennessee, 28 out of 42. In Alabama 33 churches of the 61 reporting gave only \$25 each or less. In Georgia 36 churches of the 52 reporting gave \$100 or less. These churches are poor, as are others in the West, and probably cannot give much more. It is necessary for two or more to unite to join in maintaining a minister. In many instances the Home Missionary Society contributes in part or altogether the pastors' salaries.

Think of it! Nearly sixty-four per cent. of our churches are giving only \$1,000 and less, and about seventy-four per cent. are giving anywhere from \$300 to \$2,000 per year for the support of their ministers.

Surely there is no financial attraction to encourage young men to study for the gospel ministry. The large majority must begin with salaries of \$1,000 and less, after having spent seven years in preparation, all of which time they might have been earning something, with the probability that at the period of entering upon the ministry they would have been earning a larger income than they will ever receive in that calling. The charge that the ministry is selfish is far from the truth.

When only 217 churches out of 4,435 are giving more than \$2,000 each for salary, and only 31 of these are giving over \$4,000, it cannot be said that Congregationalists are rich. The denomination is poor. Some churches give generously, and individuals are very charitable; and because of numerous small gifts our contributions are commendably large. The reported benevolences for 1901 from living givers were \$2,233,722, an average of \$3.46. Contributions to missionary enterprise alone amounted to nearly two million dollars, an average of almost \$350 for each church in the entire fellowship.

It looks as though our churches were more generous toward missionary work than in the support of their own ministers. It is certainly worth while to consider whether, without decreasing our missionary contributions, we should not increase the salaries of our ministers. If we want good service, we must pay for it. That is the rule when honor obtains in business circles, and it ought to be the rule in the churches. Why ask if the pul-

pit is declining if the best of our young men are not encouraged to look for reasonable support if they enter the ministry? While we emphasize the spiritual side of the minister's calling, we ought not to forget what Jesus said, "For the laborer is worthy of his food." If in times of financial depression many ministers voluntarily reduced their salaries, in these piping times of peace and prosperity let salaries be increased. Better work will be done. The caves of the hermits might tell of long prayers with much fasting, but ministers will pray more to the purpose if their parishes do not make their fasting compulsory.

## Christian News from Everywhere

The Library of Congress was opened for the first time on Sunday on the 14th. The conservatism of the South and West's representatives in Congress has prevented this hitherto.

St. Albans will be represented in the Vermont legislature by a Roman Catholic priest, Rev. D. J. O'Sullivan. He is an advocate of high license and a local option law. Catholic clergymen have not sought office to any marked extent in the United States.

Statistics of Wesleyan growth in Canada during the past year show a falling off in membership in the Epworth League and other young people's societies of the denomination and are significant of a broader movement of reaction than the United States simply.

Mr. John Converse of Philadelphia has duplicated his last year's gift of \$25,000 to the Evangelistic Committee of the Presbyterian General Assembly, and a multitude of churches are calling for evangelists that may be provided by this fund. The committee asks all Presbyterian pastors to drop all other forms of service during the first eighteen days of November and to devote the whole of every day to personal work for the conversion of souls.

After visiting most of the large centers of continental Europe and England, Dr. F. E. Clark has arrived home with members of his family. He has been busy with Christian Endeavor visitations of all kinds and with writing syndicate articles upon his journeyings. Many national unions have been formed, notably in Italy, Sweden, France and Bulgaria. He speaks in highest praise of the representatives of the American Board in their European missions.

Messrs. J. Pierpont Morgan, James L. Houghteling, William H. Crooker and Samuel Mather are some of the leading Protestant Episcopal laymen of the country who have

headed an appeal for a million-dollar endowment fund for the work of the Protestant Episcopal Church in the Philippines, which Bishop Brent is to oversee. It is said that Mr. Morgan gave the \$100,000 with which the cathedral in Manila is to be built.

The general theme of the annual convention of the Massachusetts Sunday School Association in Springfield next month is Looking Forward. Sessions are planned for three churches, and a double program will be carried out each evening. The topics relate to the work of the association in its Home, Teacher Training, and Primary departments. Speakers already announced include: Drs. A. F. Schauffler, O. P. Gifford and C. H. Beale, Profs. F. K. Sanders and H. H. Horne. Messrs. W. N. Hartshorn, chairman of the International Executive Committee, and Marion Lawrence, general secretary, will represent the international field.

Sixty-three deaths by accident in the Alps are reported as having occurred to travelers and guides this year. This is a large price to pay for the pleasures of mountain climbing.

We have no agents or branch stores.

## New Fall Suits and Cloaks.



NEVER before have we shown such attractive costumes and cloaks at such very low prices. New and exclusive fashions not found elsewhere. A broad field for your selection—suits at all prices from \$8 up. Jackets \$7 up.

Remember that we make every garment especially to order, thus ensuring the perfection of fit and finish. You may order from us with perfect freedom; if what you get does not fit and give satisfaction, send it back and we will refund your money.

Our Catalogue illustrates:

Suits, well-tailored, \$8 up.  
Attractive Silk-lined Costumes, lined throughout with fine taffeta silk, \$15 up.

Fashionable Church and visiting Costumes, \$12 up.

New Skirts, in exclusive designs, \$4 up.

Rainy-day and Golf Suits and Skirts; Suits, \$10 up; Skirts, \$5 up.

The New French Walking Suits, \$10 up.

Garments of Black Velvet Cords, and Velveteen; Suits, \$15 up; Skirts, \$10 up.

Long Outer Jackets, \$10 up. Jaunty Short Coats, \$7 up.

We Pay Express Charges Everywhere. Catalogue of new Fall and Winter styles and the newest Samples free by return mail. Be sure to mention whether you wish samples for suits or cloaks, so that we will be able to send you a full line of exactly what you wish.

THE NATIONAL CLOAK CO.,

119 and 121 West 23d Street, New York.

## Follow the Keystone

When you buy a watch, first select the works and then tell the jeweler you want a Jas. Boss Stiffened Gold Case. To protect yourself from deception be guided by the Keystone trade-mark which you will find in every

## JAS. BOSS Stiffened Gold Watch Case

Better than an all-gold case because stronger; cheaper because no gold is wasted. The Jas. Boss Case is guaranteed for 25 years. Won't wear thin. Send for book.

The Keystone Watch Case Company, Philadelphia.



## Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

### The Need of a Church Service Book

I heartily indorse the plea of Dr. Street for a church service book. As it is each church has a different form, and the minister in conducting services in a church not his own is fortunate if he does not make some mistake. We need such a book that there may be more of the spirit of worship on the part of the people, that they may take greater interest in the worship by having a larger part in it. We need it that the prayers of clergy may be kept in bounds and not be, as they too often are, examples of what a prayer should not be; prayers which consist not in "invocation, adoration, thanksgiving, confession, petition and intercession," but in giving the Lord information. We need it that the worshiper may at least take the attitude of prayer and not as often sit upright with open eyes while the minister prays.

I do not advocate the doing away with extemporaneous prayer, but I do think that forms of prayer would add a beauty and a richness to the service which it now lacks. Extemporaneous prayer is a gift that all ministers do not possess, a gift that comes to perfection only after years of experience. If there is any part of the service that the minister gladly gives to another it is the long prayer, because he feels his inability to voice the petitions of the people. So may the day speedily come when the Congregational churches shall have a service book.

Larchwood, Io. GEORGE A. WICKWIRE.

### A Liturgical Service

Dr. Street in *The Congregationalist* of Aug. 16 expresses his long cherished conviction that "our churches should have a service-book with appropriate liturgical forms for a part of our public worship." I believe that conviction is held by many pastors and laymen as well. We have our responsive readings, but we need prayers in the offering of which all who will may join audibly. I wish Dr. Street might be requested to prepare such a service-book, and that the Pilgrim Press would publish it and place it within reach of the churches at as low a price as possible.

J. A. R.

### As to Ruts

It is often safer to keep in the highway ruts than to break a new track, however unnecessary it was to make the rut. And they might often be avoided in forming if the advice of the state road makers were heeded, "Don't drive in the middle of the road." But men are so much like sheep that the first team over a new road is generally followed exactly by the second one and so on until a rut is formed, and the meeting of travelers made troublesome and even dangerous.

So on life's highway while trying to travel cheerfully on the roadway Providence seems to have made for us need we call it a rut, or make it like one? Do not we often make or imagine the road too narrow, follow too closely in the exact track of another and fail to get new and broader views with greater freedom of life by the habit and get into disagreeable ruts while supposed to be on the King's highway?

Our preachers seem to be getting out of the ruts of a former generation and to present the old truths in new forms of expression that help to hold their hearers. But is it not a debatable question whether or not an adoption of something nearer an Episcopal order of

church service for the Congregationalists would not tend to put the preachers into ruts not enjoyed by their hearers?

ANTI-RUTTER.

### Medical Schools in Turkey

In a recent paragraph *The Congregationalist* very properly emphasized the great need of physicians in the Turkish Empire, but it failed to note a shining exception to the truth of its further statement that there is no medical school in Turkey conducted under Christian auspices. For over thirty years the Syrian Protestant College at Beirut has been giving a thorough medical training in classroom and *clinique* and hospital to scores of students. Two hundred graduates have completed the four years' course and received the college's certificate. Many others have taken a partial course. Last year over a hundred students were enrolled in this medical department of the college—the total number of students in the college reaching 600, Syrians, Egyptians, Greeks and Armenians. Many of the graduates hold important positions in connection with the Egyptian Army. Several are in our own army. The medical faculty includes, besides the president of the college, eight professors and instructors, and the list has been distinguished by the names of Van Dyck and Post and Graham. The younger men are fast becoming known throughout Syria as experts in their departments. Constant effort is being made to increase the efficiency of this medical school. A new man is about to go out to take the new chair of children's diseases and steps are being taken to extend the hospital facilities and to establish a training school for nurses. In any list of medical schools in Turkey mention should also be made of the excellent school connected with the French Jesuit College at Beirut.

B.

### A Church Officer's Responsibility

Can a church officer, for example, deacon, having been duly elected and installed, suddenly leave his office and duty, refusing to serve (while still in health, ability and present in the church), before his successor is appointed? What is custom and order in such a case?

CONSTITUTION.

[We do not see how a man could do this without acting unjustly toward his God, his church and himself. Such action would be contrary to Congregational usage and to common courtesy.—THE EDITORS].

### Closed for the Summer

Compelled by illness to spend several weeks in a city not fifty miles out of Boston, I have been interested in the problem, Why people do not attend church. My temporary home was in a quiet neighborhood. Sunday came and the church bells pealed forth their invitations. No one outside my own family seemed to have any thought of attending church. Only one block away to the right was a Congregational church and to the left one block from the first was another of the same denomination. What was the matter? The church column of the local paper announced that both the above churches (with several others) would close their doors during August except to the Y. P. S. C. E., and the mid week service. Here are two churches in a thickly settled portion of the city—both with resident pastors and fully equipped, but closing their doors upon the people five successive

Sundays, and that at a time when the beach, with bathing and other attractions, not two miles away, is doing much to draw the people off to Sabbath desecration.

To the minds of the non-churchgoing class these churches are practically saying: "It is of little consequence whether our church is open or not; our gospel is not for hot weather. Come when it is cool and we shall be glad to see you." Vacations are essential to the best work of the pastor and let him have them. But keep the church open and the pulpit supplied, that the people forsake not the assembling themselves together.

OBSERVER.

### Helpful Reading for the Sunday School Teacher

In view of the present discussion of the attitude of the International Sunday School Convention toward improvement in courses and methods of study, the plan of reading for a first year's course for Sunday school teachers, proposed by a committee of the South Dakota Congregational State Association, may be of interest to readers of *The Congregationalist*. The course is designedly simple and elementary, in view of the fact that multitudes of Sunday school teachers are guiltless of anything like a broad preparation for their work. The quarterly lesson help and the Bible, in the relative importance of the order named, make up the sum total of the average Sunday school teacher's working library. The fragmentary nature of the quarterly method of treatment confirms the common habit of studying the Bible as if it were a holy scrap-book of detachable oracles. To counteract this vitiating tendency, to start a process of widening the teacher's intellectual and spiritual horizon, and to suggest a nucleus for a teacher's working library obtainable at a small cost are the objects of the course of reading recommended to the Congregational Sunday school teachers of South Dakota.

The suggested course of topics and books for the first course is as follows:

1. The Principles of Teaching. Read *The Point of Contact in Teaching*, by Patterson DuBois.
2. An Inspiring View of Jesus Christ. Read *The Character of Jesus*, by Horace Bushnell; or *The Life of Christ*, by James Stalker.
3. Some General Survey of Selected Portions of the Bible. Such as *The Parables of Jesus*. Or if preferred, the more general topic of Important Facts about the Bible. For the first, read *The Parables of our Lord*, by Prof. S. D. F. Salmund. For the second, secure *Supplemental Bible Studies*, No. 1, by H. T. Sell.
4. The Geography of the Holy Land. Study *The Holy Land in Geography*, by Townsend MacCoun.
5. The Poetic and Symbolic Features of Hebrew Literature. Much helpful material may be found in selected chapters of any of the three books here named. (a) *Short Introduction to the Literary Study of the Bible*. R. C. Moulton. (b) *Life and Literature of the Ancient Hebrews*. Lyman Abbott. (c) *The Psalms and their Story*. William E. Barton.

B. G. M.

### The Church Prayer Meeting

*Topic, Sept. 21-27. The Joy of Service. Neh. 8: 1-12; Matt. 5: 1-12; Ps. 95: 1-11; 100: 1-5.*

Is pleasure in spite of service—or in service? Is faith a means to happiness—or happiness? Do we need less Christianity for joy—or more?

[For prayer meeting editorial see page 396.]



## Maine

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Thomaston; E. R. Smith, Farmington; H. W. Kimball, Skowhegan.

### Fellowship in the Kennebec Valley

At the Somerset Conference last June plans were made for a closer fellowship of neighboring churches. Since that time union praise services have been held by the churches of Skowhegan and Norridgewock in a grove halfway between. The Congregational Sunday schools in Madison, Skowhegan and Norridgewock held a union picnic, and their churches are planning an exchange of visits on prayer meeting evenings. Following out this spirit of fellowship, the North Anson church has recently held a series of meetings, pastors from the rest of the county assisting. The Congregational Association of Ministers in this region have also arranged for a union gathering with their Baptist brethren in October. Lodges and granges make much of visiting one another and a larger feeling of fellowship results. Why should not our churches do the same?

### Christianity Muscular Though Feminine

A home missionary's wife is often called to perform unique duties. Seldom, however, does she lead the ladies of the parish in a more novel enterprise than one recently undertaken in a rural town. Finding that the highway surveyor would not repair a certain piece of road properly, Mrs. Home Missionary marshaled the ladies and with pick and shovel they literally obeyed the prophet's injunction, "Cast up, cast up the highway, gather out the stones." It is to be hoped that the pastor used the incident for a text and emphasized this evidence of public spirit.

### Why Churches Fail to Grow

BY REV. H. W. KIMBALL, SKOWHEGAN

The somber hue of our denominational statistics for the last few years has been regretted by all, and it has been hard for many to keep from getting discouraged in face of the stubborn facts. Believing that the decline of the church is only temporary and that better times will come, I have sought during the last few months through conversation with leading laymen in the state to discover causes for the present lack of interest. A correct diagnosis of a disease is a great help in affecting a cure.

1. It has been often pointed out that many of our bright young men and young women leave the state for larger fields of opportunity. Our churches thus lose some of their best helpers, and their young people are continually going away just at the age when they might hope to reach and win them.

2. More and more the Sabbath is becoming a holiday. It is impossible to shut the eyes to the fact that it is now pre-eminently a day of pleasure. People at work all the week are glad to get out in the open air, and the trolley cars and Sunday excursion afford an easy means of giving the whole family a pleasant outing. This use of the Sabbath is making great inroads on the effectiveness of the all day church work.

3. The increasing prevalence of papers, magazines and books keeps many away from the influence of the church. The busy business man takes Sunday to do his reading, and the attractive contents of the periodicals tempt whole families to stay away from the house of God. Also they can get in this way that which touches the heart, stimulates the conscience and appeals to the religious sense.

4. Despite the splendid optimism of many, there is no doubt that we are living in an age when the "world is too much with us." Money, business, labor, invention, prosperity

are the words to conjure with. "We have only one life to live; better get all the fun out of it we can" is the unwritten creed of thousands. The world which has its thought centered on wealth and pleasure turns a deaf ear to the gospel and is blind to spiritual visions.

5. The new scientific knowledge and the results of Biblical criticism have served to unsettle the faith of many, and hardly knowing what to believe they are holding their faith in abeyance, waiting for things to clear. While they are well-informed enough to be shaken in faith by the new facts, yet most of the elaborate reconciliations are not simple enough for them to understand.

6. The working people are rapidly being convinced that they live and work under unjust conditions. Educated in our schools to appreciate the best of living they feel that they as well as others should have the means of enjoying the best in life. They believe that they are cheated of a share of their earnings and that they are ground down by capital and privilege. The working men largely do not care for the church because they think that the church does not care for them. It has no prophet's cry against industrial wrongs and caters to the rich man in the pew.

7. "Most men have about so much time to give to other things beside their business. If they are interested in one thing they will not be in others. The church has lost power because today so many other organizations claim their share of men's time and attention." Thus has spoken many a layman. You cannot serve with equal zeal two masters although both of them may be worthy of your service.

8. The practical man, if he is narrow, thinks that in our day more good is being done outside the church than within it. Most forms of charity, the care of the sick and the orphan, and a hundred other kinds of good works are being carried on by organizations other than the church. He puts his time and money into these because he sees their visible ministry, and he disparages the church.

9. The worldly spirit of the churches disgusts men who, while they have that spirit themselves, do not want to see it in the church. Too many churches are spending their whole energy in keeping themselves alive. They have become social clubs with a mere fringe of spirituality. The rivalry of denominations is a joke, sad and true. The ministry is a profession, and with honorable exceptions the ministers want to live well, get large salaries and travel abroad. So speaks the critical layman.

10. The pulpit has lost authority because of the diversity of its teaching. One minister preaches one thing and another minister preaches something else. In theology, in forms of religious rites, in the practical application of Christ's words, the teachings of different preachers are at variance. "If they cannot agree among themselves, how can they expect me to be strenuous in any faith?" asks a leading business man.

11. Perhaps one sentence would sum up the thought of the majority. The church fails to connect with the spirit of the age. Neither in its teachings nor in the language of its preachers nor in its detailed work does it come close to the life of the present. It holds sacred much that is of the past; it takes timid flights into the future, but fails to grip the life that now is.

12. The people of the present age are reluctant to express their religious faith. Indeed it may be said that they do not care to. They are content to live it, and to work out their salvation in the fear of God. They do not care for religious forms nor for open confession, and many in whose souls is the Chris-

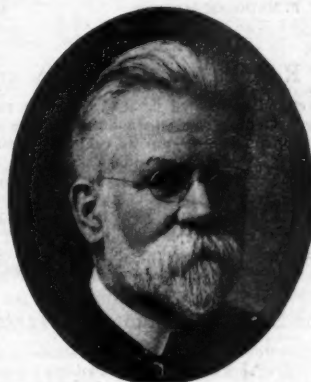
tian faith and hope cannot be made to see the need of talking about that faith or of certifying to its genuineness by church membership.

These are the causes for the decrease of interest in the churches of our state, which I have gathered by conversations on the street and in the train, in church, store and hotel. Since this is God's work, there is a remedy. What is it?

### The Brunswick Minister

After a pastorate of more than twelve years Dr. Edward B. Mason is compelled to relinquish the work in Brunswick and probably, after forty years' service, the active work of the ministry. During these years in Maine Dr. Mason has won universal respect and the devoted regard of his own people.

To a ripe experience, wide intellectual equipment and good pulpit ability have been added broad sym-



pathy and kind and gracious treatment of all. As was natural in the important church occupied, Dr. Mason has shown a ready interest in all educational matters and in all that affects the welfare of the churches and the state. As trustee of the missionary society and president of the Ministerial Aid Society he has done all he could to strengthen the weak and help the needy.

Not robust in health, he has done the work of the strong, until now a throat trouble has so affected his voice that preaching is impossible, though we trust he will long be spared to aid by pen and counsel the cause to which his life has been so freely given.

E. M. C.

### The Opening Year at Bangor Seminary

The term began Sept. 4, with an enrollment of fifteen students—seven Seniors, six Middlers, one Junior and a special. The incoming Senior class loses two men, while the Middlers lose three and gain two.

The falling off of new men may be partially due to the fact that the seminary year begins earlier than usual and considerably earlier than in most schools of theology—thus allowing a somewhat shortened interim for students engaged in summer work to close it up and reach Bangor on the first day of the term. The seminary has definite knowledge of other new men yet to come.

A royal welcome is extended to Dr. Henry W. Hulbert, recently elected to fill the chair of ecclesiastical history made vacant by the death of Dr. Levi L. Paine. The friends of Bangor Seminary have the right to congratulate themselves upon the appointment of so notable and promising a successor to the position filled for so long and with such distinguished ability by Dr. Paine.

It is a source of great regret that this is the last year that Prof. John S. Sewall, D.D., will be a member of the faculty. His resignation takes effect next June, when he will have been connected with the seminary twenty eight years.

The transition to the parallel course system is now complete. By this system each professor meets each of the three classes in at least two lec-

tures a week—a method having obvious advantages over the former one of confining the work of a professor to one particular class. More attention will be given to church history this year than ever before.

Prof. Leslie A. Lee, Ph.D., professor of geology and biology of Bowdoin College, began Sept. 12, under the Bond Lectureship, a course on geology.

Of last year's graduating class three members—Messrs. Gould, Schneider and Thorpe—are continuing their studies at other institutions; the remainder are settled in regular ministerial positions—Mr. Bowley at Lunenburg, N. Y.; Mr. Jennings at Skowhegan, Me.; Mr. Peterson at Phillips, Me.; and Mr. Poeton has charge of a large mission field with headquarters at Masardis, Me. H.

### Seal Harbor Dedicates a Church Home

The enterprising church organized in this beautiful seaside resort in the summer of 1891, dedicated a house of worship Aug. 31. The evening previous a brief service was held, with addresses by visiting pastors and celebration of the Lord's Supper. Prof. E. C. Moore, D.D., of Harvard, preached the sermon and in the evening the dedication was completed with addresses by Rev. Drs. F. G. Peabody of Cambridge, Mass., and A. H. Bradford of Montclair, N. J. The church is built of stone and wood, with interior finish of natural wood. It seats 250. Rev. A. P. McDonald is pastor. D.

### Rededication at Searsport

This church, dedicated in 1834, has been radically renovated. Memorial windows, furnaces and other improvements assure its continued usefulness. The service of rededication was held Aug. 31. The sermon was by Rev. Edwin Smith of Andover, Mass., a native of Searsport and a former member. Several of its pastorates have been memorable, notably that of Dr. Stephen Thurston. Rev. T. P. Williams now ministers here. S.

### The Summer Visitor as a Tonic

Families from Cleveland, St. Paul, Baltimore, Boston and New York are represented among the regular summer worshippers in one small Maine seaside Congregational church at Blue Hill. A Free Baptist from Ohio, a Unitarian from California, a Presbyterian from Chicago and two Dutch Reformed doctors of divinity, one from Providence, the other from New York, preached acceptably to both native and transient population. The pastor says, "With the incoming people we are stronger in all that pertains to good order, Christian worship and good morals." S.

### A Diamond Anniversary

Second Church of Millbury, Mass., observed the completion of its seventy-fifth year last week. The event is of more than local interest because of the widely known men and women who have been associated with the church, including Dr. E. S. Hume, Bishop Mallalieu, Dr. Daniel March and the mother of Lieutenant Governor Taft of the Philippines. It has had a conspicuous ministry, with a worth which still persists. Its roll of pastors contains the names of Prof. W. A. Larned, Drs. S. G. Buckingham, L. S. Griggs and J. L. Ewell.

The old home gathering began on Sunday. Imitating the event which signaled the separation from the First and mother church, seventy-five years ago, the membership again joined in observing the Lord's Supper. In the evening a "looking on service" was held, with addresses by Rev. G. A. Putnam and others. Wednesday evening was devoted to historical interests. The pastor, Rev. G. P. Eastman, now closing his eleventh year, reviewed the past from its small beginnings. In 1828 the meeting house was dedicated. Seven ministers have preceded the last. Dr. Ewell (1877-91) recalled the pleasant years of his ministry, and C. F. Holman eulogized the faithfulness and efficiency of the members.

On Thursday night a reception was held, followed by public exercises, largely reminiscent. Bishop W. F. Mallalieu—who as a boy attended this church—Prof. E. A. Grosvenor and Dr. S. W. Dike made interesting addresses. The church in Sutton sent its grand-maternal greetings by Rev. W. P. Landers. Letters were received from many former members and friends, including Dr. March and Professor Griggs. L.

### Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Sept. 22, 10.30 A. M. Subject, The Success of the Minister; speaker Rev. Wallace Nutting, D. D.

WOMAN'S BOARD OF MISSIONS, New Hampshire Branch, Oct. 8.

MASSACHUSETTS S. S. CONVENTION, Springfield, Oct. 7-9.

BROTHERHOOD OF ST. ANDREW, Convention, Boston, Oct. 9-12.

AMERICAN BOARD, Oberlin, Oct. 14-17.

ALL NEW ENGLAND C. E. CONVENTION, Boston, Oct. 14-17.

AMERICAN MISSIONARY ASSOCIATION, New London, Oct. 21-23.

MAINE S. S. CONVENTION, Farmington, Oct. 22-24.

WOMAN'S BOARD OF THE INTERIOR, Chicago, Oct. 22-30.

WOMAN'S HOME MISSIONARY ASSOCIATION, Boston, Oct. 29.

WOMAN'S BOARD OF MISSIONS, Washington, Nov. 5, 6.

#### STATE CONVENTIONS, 1902

Washington, D. C.	Spokane, Wash.	Sept. 23.
Maine, Bath.	Valley City, N. D.	Sept. 23-25
North Carolina, Raleigh.	Helena, Mont.	Sept. 23-25
Montana, Helena.	Salem, Ore.	Sept. 24-29
Oregon, Salem.	New Plymouth, N. H.	Sept. 30
Idaho, Boise.	Charleston, S. C.	Oct. 1-5
Wyoming, Cheyenne.	La Crosse, Wis.	Oct. 7
California, Petaluma.	Charleston, S. C.	Oct. 7
Wisconsin, La Crosse.	Charleston, S. C.	Oct. 9-12
South Carolina, Charleston.	Ventura, Cal.	Oct. 14
Southern California, Ogdun.	Weeping Water, Neb.	Oct. 15-17
Utah, Ogdun.	Pueblo, Colo.	Oct. 20-23
Nebraska, Weeping Water.	Savannah, Ga.	Nov. 12
Colorado, Pueblo.	New Britain, Conn.	Nov. 13-16
Alabama, Savannah.		Nov. 18-19
Georgia, New Britain.		
Connecticut, New Britain.		

Additions or corrections should be sent promptly.

### Marriages

SUMNER-RUTHERFORD—In Magnolia, Sept. 6, by Rev. M. W. Stackpole, George H. Sumner of Waterbury, Ct., and Bertha C. Rutherford of Roxbury.

THURSTON-CALDER—In Hartford, Ct., Sept. 9, by Rev. J. T. Thurston, father of the groom, assisted by Rev. R. H. Potter, Lawrence Thurston and Matilda S. Calder. Mrs. Thurston has taught in Major of Turkey and the young couple are to go to China as the first representatives of the Yale Mission.

### Deaths

GARRETTE—In Alameda, Cal., Sept. 1, Rev. Edmund Y. Garrette, aged 79 years. He graduated from Amherst in 1850, and served as pastor of First Ch., Millbury, Mass., from 1857 to 1869, but for the last ten years had been in charge at Alameda.

MANDELL—In North Cambridge, Sept. 9, Rev. Wm. P. Mandell, aged 91 years, a graduate of Amherst College and Union Theological Seminary and pastor of Congregational churches at South Dartmouth and Lunenburg, Mass.

RUGG—In Euclid, Fla., Sept. 7, at the home of her daughter, Mrs. A. A. Wyman, Mrs. Mary J. Rugg, widow of Josiah N. Rugg, formerly of Lancaster, Mass.

#### MRS. HENRY WALKER

Mrs. Caroline J. Frye, widow of the late Henry Walker, died at her home in Fryeburg, Aug. 23, aged eighty-three years, ten months. She was born in Fryeburg, Oct. 10, 1818, and was the eldest of the four daughters of John Hancock and Melittabel Frye, and great granddaughter of Gen. Joseph Frye. The deeply religious atmosphere of her childhood home had its natural influence upon her character. At an early age she united with the First Congregational Church and for sixty-six years was an earnest, humble Christian, interested to the last in the life and prosperity of the church. She had no desire to shine in society, but devoted her life to the common duties of home-making and the rearing of her eight children, to whom the memory of her pure life, her wise counsel and unfailing love and her reverence for God and holy things constitutes a precious legacy.

"Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised." A. S. W. B.

#### ALFRED E. TENNEY

Deacon Alfred E. Tenney died instantly on Wednesday, July 23, at Falmouth, Mass., where he and Mrs. Tenney were enjoying a brief vacation from their home in Providence, R. I.

He was the only child of Earl and Mary P. (Wheeler) Tenney and was born at Pepperell, Mass., on March 10, 1824. At the age of sixteen he left the public school to learn the machinist's trade. In 1861 he began his residence in Providence and his business career there in connection with the Providence Tool Company, with which he remained connected for twenty years. In 1883 the A. E. Tenney Manufacturing Co. was organized in Pawtucket, R. I., of which since 1885 Mr. Tenney has been the president and manager.

His connection with Congregational churches all his life. His connection with Pilgrim Church of Providence began in 1879, where as deacon and trustee and Sunday school teacher he has been closely identified with it during the larger part of its history. For full eighteen years he had taught a class of adult ladies in the Sunday school. For over thirty years his name has been on the subscriber's lists of *The Congregationalist*.

His first marriage was to Marietta Jewett of Pepperell, Mass., who died in 1868, leaving a son and daughter. They now survive him, with a widow, who was Jane F. Munroe of Providence, and another son and daughter of this marriage.

The Tenney name came to this country from the town of Rowley in Yorkshire, Eng., settling in Rowley, Mass., in 1638.

A man of sterling worth; of quiet, unselfish and cheerful spirit; faithful to the end in all the varied obligations of business and religious life; of marked sincerity and simplicity in Christian character—Mr. Tenney leaves a memory that is blessed and a place from which he will be much missed.

#### MRS. M. C. BENIS

Mrs. Mary C. Benis died in Hartford, Ct., Sept. 2, at the age of eighty-five. For several years she had suffered from partial paralysis, which was the cause of her death. Her nearest surviving relative is her sister, Mrs. T. W. Carter of Chicopee Falls.

Mrs. Benis was born in Newburyport, and as the daughter of Capt. Robert Bayley received in the home that strong religious impress that characterized her mature life. Generous with her resources and considerate of the needy, she helped many, while the benevolent societies of our order were constant recipients of her aid. She was ever loyal to the local church, and the Center Church of Hartford will miss her from its membership, though during recent years she was kept from attendance on public services.

### Disfigured Skin

Wasted muscles and decaying bones.

What havoc!

Scurfola let alone, is capable of all that, and more.

It is commonly marked by bunches in the neck, inflammations in the eyes, dyspepsia, catarrh and general debility.

It is always radically and permanently cured by

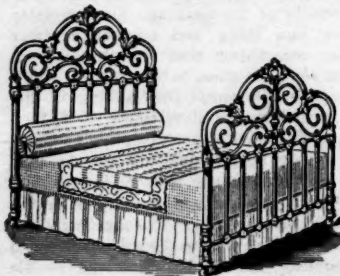
### Hood's Sarsaparilla

Which expels all humors, cures all eruptions, and builds up the whole system, whether young or old.

Hood's Pills cure liver ills: the non-irritating and only cathartic to take with Hood's Sarsaparilla.

**J. S. Waterman & Sons,**  
FUNERAL UNDERTAKERS  
and EMBALMERS,  
2326 and 2328 Washington St.,  
Adjoining Dudley St. Terminal  
Personal attention given to every detail. Chapel  
and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

## BEDSTEAD BEAUTY



This is a great year for Bedsteads. The metal-workers are discovering new effects in architectural frames, and the colorists are studying new combinations to adorn them.

Here is a bedstead of a leafy pattern, in foliage green, with old Etruscan brass trimmings—the whole treated with a satin finish and finally decorated with gold. It is a study in design, in color, and in low cost, for although it is a most elaborate affair, the economy of working in inexpensive metal

tubing is evidenced by the low price of \$37 for a large 44-foot bedstead.

Unlike burnished brass, this frame will not lose one atom of its beauty with hard usage. It will outwear and outshine any wood bedstead at three times its price. Will you not take the trouble to see it?

## PAINE FURNITURE CO.

RUGS, DRAPERIES and FURNITURE,

48 CANAL ST., BOSTON.



## Record of the Week

## Calls

ALEXANDER, KARL B., for a year to Melville and Edmunds, N. D., where he has been supplying.  
 BARTLEY, WM. T., Salem, N. H., accepts call to Bennington.  
 BISHOP, ALBERT W., Sterling, Kan., to Valley Falls.  
 BURGESS, LOUIS F., Bridgewater, Ct., to Ridgebury. Accepts.  
 CRAWFORD, OTIS D., Orient, Io., to Polk. Accepts.  
 CROCKER, HERBERT G., Union Sem., '02, to Hillside Ch., Omaha, Neb. Is at work.  
 DEAN, LEE M. (Jr.), Bridgeport, Ct., to be acting pastor of Union Ch., North Brookfield, Mass. Has begun work.  
 DELL, FRANK E., Astoria, Ore., to Grass Valley, Cal.  
 EVANS, D. ELLIS, Lewis, Io., accepts call to Armour, S. D.  
 FOLSOM, ARTHUR J., Divinity School of Chicago Univ., to Alma, Neb. Accepts and is at work.  
 GILL, CHAS. O., Westmore, Vt., accepts call to Jericho Center.  
 GILLAM, RALPH, for a year to be acting pastor of First Ch., Lowell, Mass., where he has done good work during the spring and summer.  
 GREENE, CHESTER W., Robbins, Tenn., to Perry, Mich.  
 GREENLEES, CHAS. A., Alva, Okl., accepts pastorate at Jennings with principalship of academy.  
 GRISBROOK, EDWARD O., South Deerfield, Mass., to Poquonock, Ct. Accepts.  
 HILL, CHARLES F., Barnett, Ind., to Perth. Accepts, residing at Brazil.  
 JAMES, HENRY, Cleveland, O., accepts call to Newton Falls, O., in conjunction with post graduate work at Western Reserve University.  
 KELLOGG, ROYAL J., to remain at New Windsor and Rio, Ill., also to Knox St. Ch., Galesburg. Accepts the latter.  
 LE BAR, WM. H., Alvaretta, Okl., to Carrier. Accepts.  
 McCONNELL, HERBERT, Vienna, Mich., to Johannesburg. Is at work.  
 McHOES, THOS. W., Dayton, Wyo., to Big Horn. Accepts.  
 MILLER, A. C. (Meth.), to Dodge and Howells, Neb. Has begun work, and the field comes to self-support.  
 MOSES, DIGHTON, Sherman, Ct., to West Avon. Accepts.  
 MUNKOE, EGBERT N., formerly at Wellfleet, Mass., to Hubbardston, for a year. Accepts.  
 NASH, F. L., Watsonville, Cal., to First Foreign Ch., Hilo, H. I.  
 PERKINS, HENRY M., to remain in Lyman, Me., another year. Accepts.  
 POST, ROSWELL O., Conneaut, O., to Jacksonville, Ill. Accepts.  
 RICHARDSON, JOSEPH B., Hopkins, Minn., to Gasport, N. Y. Accepts.  
 SINDEN, ARCHIBALD W., Providence, Ill., to Marshalltown, Io.  
 SPEERS, LUTHER, Osseo, Wis., to Hydesville, Cal. Accepts.  
 SPENCER, J. A., Minneha, Okl., to Independence. Accepts.  
 STRAYER, CHARLTON B., to Green's Farms, Ct. Accepts.  
 TURRELL, CHAS. W., Alma, Kan., to Fredonia.  
 VAN HORN, FRANCIS J., Plymouth Ch., Des Moines, Io., to Old South Ch., Worcester, Mass.  
 WEST, PABLEY B., Lake View, Io., to Butte, Neb. Accepts.

## Stated Supplies

ACKERMAN, ARTHUR W., recently of First Ch., Portland, Ore., at Center Ch., Torrington, Ct., for six months.  
 HASKETT, CHAS. A., North Monroeville, O., at Webster, S. D.  
 TRUEBLOOD, JASPER, at Hammond, Ind., till next April.

## Recognition Service

BRISTOL, FRANK L., rec. p. Candor, N. Y., Sept. 9. Sermon, Dr. W. E. Griggs; other parts, Rev. Messrs. Sam'l Dunham, F. L. Luce, Richard Peters, W. F. Kettle, C. M. Bartholomew. Mr. Bristol came from a fourteen years' pastorate in Uxbridge, Mass.

## Resignations

CAMPBELL, CHAS., Key West, Fla., for health of wife and child.  
 CHERINGTON, FLETCHER B., Plymouth Ch., San Francisco, Cal.  
 CRESSEY, FEMBERTON H., North Conway, N. H., to take effect Nov. 1.  
 CURRIE, WALTER R., Perth, Ind., to give full time to Coal Bluff.  
 DARK, FRED'K E., Perry Center, N. Y., to take effect Nov. 1. He will work in Buffalo under the H. M. Society.  
 FIELD, JAS. P., Riverdale, Mo. He will retire from active ministry and will make his home in Springfield, Mo.  
 HAYNES, WM., Lyme, O., to go to Michigan.

Continued on page 414.

# Mellin's Infants' Food

alone will sustain life, but Mellin's Food is intended to be and should be used with fresh milk—with fresh milk it is a *complete* food.

Mellin's Food not only supplies nutritive elements needed by the young infant, but modifies the milk and makes it more easily digestible.

SEND FOR A FREE SAMPLE OF MELLIN'S FOOD.

MELLIN'S FOOD COMPANY, BOSTON, MASS.

A BOOK OF NEW SONGS—JUST OUT!

## Young People's Songs of Praise

For Sunday-Schools, Prayer and Evangelistic Meetings.

Never before has such a large and exceptionally fine and appropriate collection for Young People's Meetings been obtainable in one volume. 256 pages. Nearly 100 new pieces, the most useful gospel hymns and sacred songs, many standard classical favorites. Price, round or shaped notes, full cloth bound, \$25.00 per 100. Sample copy, post free, 20 cents. Edition containing special supplement for C. E. Societies, same price. Returnable copies mailed Pastors, Superintendents, Presidents, etc., for examination. THE BICLOW & MAIN CO., NEW YORK AND CHICAGO. For Sale by Cong. S. S. and Pub. Society, Boston and Chicago.

## Thorough BIBLE INSTRUCTION at Home

Under the Instruction of

Teachers in the Highest Institutions of the Country.

Courses of reading and study embracing all grades from the Elementary to the Professional. Ten Thousand Students at Work. Address for new and complete calendar of announcements. The American Institute of Sacred Literature, Hyde Park, Chicago, Ill.

## SPECIAL BARGAIN IN HYMNALS

## THE HYMNAL FOR CONGREGATIONAL CHURCHES

Used in hundreds of Congregational and many Presbyterian churches and regarded as one of the very best hymn-books in the market. We sell them usually with **Responsive Readings from the Revised Version**, this being preferred by most of our churches. But we have a few hundred copies with Readings from the Psalms in the **King James Version**. As we shall not carry this edition in stock hereafter, we offer these, to close out, at a great reduction in price. Usual cost 90 cts., cloth binding, \$1.20 half leather binding. Special clearance price on this edition **60 cts. in cloth, 80 cts. in half leather**. Any church not objecting to the old version readings will find these a **decided bargain**.

THE PILGRIM PRESS - - BOSTON and CHICAGO

## A New Book for S. S. Workers

## The Organized Sunday School

By J. W. AXTELL. Pp. 111. 50 cts. net.

A working manual for Sunday school officers, full of sensible counsel and valuable experience in all phases of Sunday school work. Sold by

THE PILGRIM PRESS - Boston and Chicago

## Record of the Week

(Continued from page 413.)

## Resignations

MACINNES, JAS. S., Okarche, Okl., *withdraws* resignation.  
 PARKER, LAWRENCE J., Pittsburg, Kan., removing to Guthrie, Okl.  
 SMITH, THOMAS, Union Church, Indianapolis, Ind. Will engage in evangelistic work.  
 STRAYKE, PAUL M., not resigned at South Norwalk, Ct.  
 TAGGART, CHAS. E., Three Oaks, Mich.  
 WOOD, STEPHEN R., Plymouth Ave. Ch., Oakland, Cal.

## Dismissions

HEGNER, HERMAN F., Bethany Ch., Chicago, Ill.

## Personals

HILDBRETH, HOSMER W., Rochester, Vt., has arranged a series of monthly services on The Workings of the Living Gospel. The programs cover biography, schools, music, work for women, etc.  
 DAVIES, RICHARD R., Vergennes, Vt., has returned from a stay in Colorado, from which he has been benefited in health.  
 FURNESS, GEO. A., West Newbury, Vt., has removed to Brimfield, Mass.  
 OSGOOD, GEO. W., has closed his supply at Milltown, Neb., and returns to his home in Lynn, Mass.  
 SMITH, EDWIN, Ballardvale, Mass., was welcomed at the train, as he returned from his vacation, by a number of his parishioners, who escorted him to the church vestry. There he was presented with a 50-trip ticket to Boston, to enable him to attend the Ministers' Meetings, and Mrs. Smith was given a generous sum of money.

## Returning from Europe

BATT, W. J., Concord, Mass.  
 BELL, THOS., Moravia, N. Y., where he is entering upon his sixteenth year of service.  
 LEWIS, ALEXANDER, Pilgrim Ch., Worcester, Mass.  
 MOXOM, P. S., South Ch., Springfield, Mass.  
 PARK, WM. E., Gloversville, N. Y., after a visit to Russia.  
 SIMS, THOS., Melrose, Mass., who has been preaching at Paddington Chapel, London, arrived in Boston not long since.  
 THOMAS, REVEN, Harvard Ch., Brookline, Mass.  
 WRIGHT, W. BURNET, Buffalo, N. Y.

## Churches Organized and Recognized

TALLEY, ALA., outstation, 17 members.

## Anniversaries

BARRE, MASS., 75th of organization, Aug. 15. The edifice is being improved at a cost of \$3,000.

## Material Improvements

GREENVILLE, N. H. Church building painted, new furnaces, vestry remodeled.  
 MCINDOES, VT. Parsonage repaired.  
 WALLINGFORD, VT. Parsonage decorated, furnace improved, modern plumbing put in through efforts of the Ladies' Aid Society.  
 WAUSEON, O., has purchased a new site and will erect thereon a building of brick and stone during the coming season. About \$10,000 have been secured for the building fund. The old structure was built in 1864.

## Gifts

ANDOVER, CT., from Mrs. Emily H. Norton, new hymn-books and a silver individual communion service, consisting of tankard, bread plates, tray and twenty-four gold-lined cups. From the late Horace Kingsbury, who for fifty years had lived in Glastonbury, a bequest of \$1,500 to this, the church of his boyhood.  
 BROOKLINE, MASS. The will of the late Albert Gay provides for these public bequests: \$1,000 to the City Missionary Society of Boston, \$500 to the A. B. C. F. M., \$200 each to the American Missionary Association and the Massachusetts Home Missionary Society and \$100 each to the Boston Industrial Home and the Boston Children's Friend Society.  
 GREENVILLE, N. H. Silver individual communion service in memory of Mrs. Maria Adams Bacon, by her husband and daughter. Other gifts for furnishing vestry.

## August Receipts of the A. B. C. F. M.

	1901	1902
Donations,	\$100,268.12*	\$82,006.94*
Legacies,	6,791.80	19,716.51
	\$110,079.92	\$102,323.45
Donations,	12 mos. 1901	12 mos. 1902
Legacies,	\$550,980.81*	\$547,052.78*
	124,927.66	174,437.68
	\$675,608.36	\$722,090.36

\* Not including receipts for the debt.

Decrease in donations for 12 months, \$3,228.03; increase in legacies, \$49,810.03; net increase, \$46,482.

The debt of the Board, Sept. 1, 1901, was \$102,341.88. Receipts for the debt in August, not included in the above statement, \$15,649; and for 12 months, \$108,651.46—thus liquidating that debt.



**SHREDDED WHOLE WHEAT BISCUIT**

is a Naturally Organized Food, that is, contains all the Properties in Correct Proportion necessary to Nourish every Element of the human body. Nature has stored in the whole wheat complete nourishment for the harmonious building of man, and SHREDDED WHOLE WHEAT BISCUIT presents it in the most digestible and appetizing form. If valuable qualities are removed from the wheat, as in white flour, the result is food stripped of the properties which produce teeth, bone, muscle and brain. "Soft cooked" cereals are swallowed with little or no mastication, and therefore, the teeth are robbed of their necessary—NATURAL—exercise, causing weakness and decay. Shredded Whole Wheat Biscuit being crisp, compels vigorous mastication and induces the NATURAL flow of saliva, which is indispensable in NATURAL digestion. SOLD BY ALL GROCERS. Send for "The Vital Question" Cook Book (free). Address: THE NATURAL FOOD CO., Niagara Falls, N.Y.

## Educational

**THE FISK TEACHERS' AGENCIES.**  
 4 Ashburton Pl., Boston; 156 Fifth Ave., N. Y.; Washington; Chicago; Minneapolis; San Francisco; Los Angeles. Manual Free. EVERETT O. FISK & Co.

## THEOLOGICAL

## MAINE, BANGOR.

**BANGOR THEOLOGICAL SEMINARY.**  
 Full regular course in all departments, with additional instruction in New Testament Greek. Entrance examination Thursday, Sept. 4, 1902, 9 A. M. For Catalogue or further information apply to Prof. C. A. BECKWITH, Bangor, Me.

## CONNECTICUT, HARTFORD.

**HARTFORD THEOLOGICAL SEMINARY**  
 Year opens Sept. 24th, 1902. Thorough training for College Graduates. Ample equipment.  
 Special courses in Missions and Religious Pedagogy. Apply to Prof. M. W. JACOBUS, Hartford, Conn.

## MASSACHUSETTS, ANDOVER.

**ANDOVER THEOLOGICAL SEMINARY**  
 NINETY-FIFTH Year Begins Sept. 17, 1902.  
 Quiet, concentrated study upon regular lines combined with advantages of proximity to Boston, Cambridge, Concord, Lawrence, Lowell. Supplementary courses by special lecturers upon Christian Social Ethics, Religious Education, Missions. All students associated for pastoral experience with neighboring city ministers. For catalogues, conditions, etc., apply to Prof. C. O. Day.

## NEW YORK, NEW YORK.

**Union Theological Seminary**  
 700 Park Avenue, New York  
 The next term will begin Wednesday, September 24, 1902. The Faculty will meet for the admission of Students in the President's room at 9.30 A. M. Rooms will be drawn at 2 P. M. The opening address will be given by PROFESSOR WM. ADAMS BROWN, D. D., on Thursday, Sept. 25, in the Adams Chapel at 4 P. M. E. M. KINGSLEY, Recorder.

## MASSACHUSETTS

## MASSACHUSETTS, WABAN.

**WABAN SCHOOL, WABAN, MASS.**  
 Twenty-five boys accommodated.  
 J. H. PILLBURY, A. M., Principal.



**Rock Ridge A SCHOOL FOR BOYS**  
 at Wellesley Hills, Massachusetts

## MASSACHUSETTS, WELLESLEY.

**The WELLESLEY SCHOOL FOR BOYS**  
 trains boys to be manly and gives them careful and individual instruction, preparing them for college. HUNNEWELL Library adjacent. Five minutes' walk to B. & A. R. R. station. For year-book address EDWARD AUGUSTINE BENNER.

## Educational

## MASSACHUSETTS

## MASSACHUSETTS, BOSTON.

## Diamond (75th) Year

**CHAUNCY-HALL SCHOOL**

SEPT. 22

458 BOYLSTON, Cor. BERKELEY ST.,

Back Bay, Boston

## FOR BOTH SEXES

Classical, Scientific and English Courses. Grammar and High School Grades. Catalogue. TAYLOR, HAGAR & KURT, Principals.

**MASS. INSTITUTE OF TECHNOLOGY**  
 For many years more pupils have been prepared for this institution at **CHAUNCY-HALL SCHOOL** than at any other Private School in the United States.

## MASSACHUSETTS, BOSTON.

*The*  
**BENEDICT SCHOOL**  
*of*  
**SHORTHAND**

Rooms 614, 415, 416

**Congregational Building**  
**14 Beacon Street**

Sixth year

**Private Instruction at class rates**  
 Only pupils of character, education and refinement admitted.

Stenographers furnished and all kinds of stenographic, typewriting, addressing and mimeographing work done.

## MASSACHUSETTS, BOSTON.

**College of Physicians and Surgeons.**

Standard requirements. Allowance for service in Dispensary and Hospital. Twenty-second year opens Sept. 17th. Ample instruction in actual practice. J. H. JACKSON, A. M., M. D., Rm. 218. Near City Hospital. Shawmut Ave., Boston, Mass.

## MASSACHUSETTS, NATICK.

**WALNUT HILL SCHOOL FOR GIRLS**

**NATICK, MASS.** Near Wellesley and Boston Certificate admits to seven leading colleges. Advanced courses offered. Ample grounds for golf, tennis, basketball. Catalogue and Views sent on application.  
 Miss CONANT and Miss BIGELOW, Principals.

## MASSACHUSETTS, BRADFORD.

**BRADFORD ACADEMY**  
 For Young Women. Established 1903.

Miss Laura A. Knott, A. M., Prin. College preparatory and general courses. Two years' course for High School graduates. 25 acres. Golf links, tennis courts, etc. Catalogue, address Bradford Academy, Bradford, Mass.

## MASSACHUSETTS, NORTON.

**WHEATON SEMINARY**  
 FOR YOUNG WOMEN

Rev. SAMUEL V. COLE, A. M., D. D.  
 68th year begins Sept. 17, 1902. Endowed college preparatory, with advanced courses for high school graduates and others. Art and Music. Experienced teachers. Native French and German. Gymnasium, with resident instructor; tennis, basket-ball, golf. Steam and electricity. Location healthful and beautiful, within thirty miles of Boston. Catalogue and views on application to the President, Norton, Mass.

## NEW YORK

## NEW YORK, BROOKLYN.

**STAMMERING**  
 Permanently cured. Send for catalog  
**The New York Institute**  
 507 McDonough St., Brooklyn, N. Y.

## NEW YORK, MANLIUS.

**St. John's School**  
 MANLIUS, N. Y.

Next term begins September 25th, 1902. Apply for information to COL. WM. VERBECK, Supt.

## PENNSYLVANIA

## PENNSYLVANIA, CHESTER.

**PENNSYLVANIA MILITARY COLLEGE**  
 Chester, Pa.  
 41st Year begins Sept. 17.  
 "A Military School of the highest order."—U. S. War Dept.  
 Degrees in Civil Engineering, Chemistry, Arts. Thorough Preparatory Courses. Infantry, Artillery, Cavalry. Catalogues of Col. C. E. HYATT, President.



## A New Church Home in Hudson, Mass.

The effective ministry of Rev. A. J. Ratcliffe of Hudson, Mass., has fruited in the development of local Congregationalism and in the erection of an attractive house of worship costing \$9,612, which was dedicated Sept. 3. Prominent participants were Drs. L. R. Eastman and F. E. Emrich. Dea. Milton T. Bailey, a charter member and first superintendent of the Sunday school, read an interesting historical address. The building is of wood and colonial in design. Three memorial windows add to the beauty of the interior, the gifts of individuals and Christian Endeavor societies. The auditorium seats about 300. Commodious Sunday school rooms adjoin and can be used in connection.

Congregationalism began in Hudson in 1887, but organization was not perfected until two years later. Rev. J. C. Hall, the first pastor, was installed in May, 1890. Rev. Granville Yager served from 1891 to 1894, when Mr. Ratcliffe succeeded to the pastorate. The membership of the church is 113; the Sunday school enrolls 175.


harbor is always suggestive of the Master's preaching by the shores of his beloved Galilee. Land, sea and sky combine to fill one with a sense of the majesty, sublimity and omnipotence of the Almighty.

The meetings are not over an hour in length. The speakers include both ministers and laymen, representing nearly all Protestant denominations. The subjects are left entirely to the discretion of the speakers, and in the main have dealt with broad, practical Christianity.

The August meetings in point of numbers, interest and reverence have surpassed any the association has previously held. The Sunday upon which the New York yacht fleet was in port the park was filled with sight-seers and yachtsmen, many of whom were attracted to the services, giving close attention and joining reverently in the singing, especially in the closing hymn, America.

The direct results God alone knows, but we are convinced that the essence of these meetings is not lost, and that many a life has been sweetened, uplifted and brought nearer to God by their influence.

R. T.



**Cut down**  
cost. Nothing you can wash with is so economical and effective as PEARLINE. Pearlina saves most of the rubbing, hence you save the wear, tear, time, hard work. Things that have less cleansing power are more expensive to use. You use more of them, you have to rub, and that soon wears out the clothes. 664  
**Pearline** Saves Everywhere

## Worship by the Seaside

For over twenty-five years the Young Men's Christian Association of Marblehead has held, with more or less regularity, open air services on Sundays during the summer. The past twelve years they have been held regularly, so that they now are a fixed feature of its work.

The meetings are held at Crocker Park, near the harbor—an ideal location, as nature has furnished the auditorium. At the speaker's right the rocks rise in a natural terrace, upon which some of the audience are seated, while others occupy the level grass plot in front, or use the near-by benches. On the left, a stone's throw away and fifty feet below, is the harbor of Marblehead; across it is the Neck and beyond, the ocean. To the southwest is Boston Bay and the South Shore; to the northeast the numerous islands at the mouth of the harbor, with Eastern Point forming the last extremity of land in sight.

The scenic beauty of the spot is unsurpassed on the New England coast, and must be a source of uplift and inspiration to the speakers. The near-by

## SANDOW'S Great Offer

In December, 1902, will be issued the first American edition of SANDOW'S MAGAZINE of Physical Culture, and to insure an edition of at least one hundred thousand copies, I make this extraordinary offer: Upon receipt of \$1.00 (the annual subscription price), I will send the magazine monthly to any address for one year, and give as a premium

### My \$10 Course FREE

This postal course in physical culture has achieved marvelous success, and on this offer I guarantee that every subscriber will receive the same careful attention as if the full fee for the regular course was paid.

On receipt of the subscription (\$1.00) I will send a blank for recording present physical condition and measurements. From this I will immediately prescribe a suitable course of exercise for youths and adults of either sex. If a subscriber wishes the magazine only, the blank may be transferred to another person.

SANDOW'S (American) MAGAZINE will be even more complete than his English publication, which throughout Europe is recognized as the chief authority on physical culture and healthful living. Over 30,000 pupils are following the Sandow System today, which has many imitators but no real competitors.

This offer positively expires November 1st. But a subscriber may begin the course at his own convenience before January 1, 1903. Send remittance to

EUGEN SANDOW, Mail Dept. Boston, Mass.



# The Congregationalist's New Serial "Glengarry School Days"

Begins in this number. It is the latest of Ralph Connor's powerful stories and is not yet published in book form. As the author of "Black Rock," "The Sky Pilot" and "The Man from Glengarry," this author's fame has gone into all the world.

This story tells of a strong, tender man teaching school at the now famous Glengarry settlement, a man in whose scheme of education character-building was an important item; who deftly and surely built arithmetic, geography, grammar, into manly and womanly virtues. There is probably no writer who has drawn in fiction the outlines of sturdy Christian character with such sanity and unerring faithfulness to real life as "Ralph Connor." His characters live; they are such men and women as we who read about want to be like; they are character inspirations.

## TO SUBSCRIBERS

THE CONGREGATIONALIST appreciates the encouraging support and co-operation of its readers, who are numbered by tens of thousands, and every new subscriber means an advance toward a better paper. There are thousands of Congregationalists not now readers of this paper who would be interested in it and benefited by it. Can you not assist us in getting some of these people to try it? Your kindness in bringing the paper to their notice will, we believe, elicit their thanks later, for you will do them, as well as us, a favor.

## OUR LIBERAL OFFER

To any subscriber who will secure one new trial subscription to the paper for 6 months at \$1.00 we will send, postpaid, a cloth bound copy of Ralph Connor's famous "Black Rock." For two new subscriptions at the same special rate we will extend your own subscription 6 months, thus giving you the benefit of one-half the sum you collect. For three new subscriptions at the same special rate we offer you free, postage paid, our new book now in press, *Polly State: One of Thirteen*, by Frances J. Delano. This is now running as a serial in *The Congregationalist* and is proving exceedingly interesting. In book form it will be considerably longer, will have several fine illustrations by Charles Copeland and will make a very handsome \$1.25 book. As a Christmas present to some friend it would undoubtedly be as much appreciated as any book issued this year.

The new names should be sent us at once, so that subscribers may enjoy all the chapters of "Glengarry School Days."

Address **THE PILGRIM PRESS,**

14 Beacon St.,  
BOSTON

## Connecticut Valley Celebrations

With over 600 Congregational churches looking for opportunities to mark anniversaries either of organization or building, Massachusetts might easily echo the couplet, "Count that day lost," etc., as applying to such celebrations. Just now Colerain is observing its sesquicentennial. It has had a checkered career. Part of the time it has belonged to the Presbyterian fold. Part of the time it has been rent by dissension over the location of the meeting house. Its later days have been more peaceful, especially under the administration of Rev. C. M. Crooks since 1896. He has proved a wise and efficient leader in church and community. The anniversary exercises, Sept. 10, included a valuable historical review by the pastor; sermon by Rev. F. H. Bodman, pastor 1894-96; greetings from the past by Rev. E. M. Frary of Chaplin, Ct. (1888-94), and Dr. S. L. Loomis of Boston, grandson of a former pastor; and neighborhood greetings from the churches of Colerain and vicinity. A notable figure in early days was Rev. Samuel Taggart (1777-1814), who often tried to resign to escape wranglings and secure a living salary promptly paid, but who could never be dismissed, and found financial relief only by serving as a congressman fourteen years during his pastorate.

West Springfield, First, had, Aug. 31, as an aftermath to its meeting house centennial in June, the dedication of a tower clock presented by a descendant of the builder of the church.

### IMPROVEMENTS

Many of the churches are celebrating the results of vacation repairs and adornment. The other West Springfield churches are of this number. Park Street has beautified its chapel, and Mittleague has done much more, whereby its auditorium walls, woodwork and organ have been redecorated and a new carpet laid, the vestry refurnished and gas introduced in both church and parsonage. A new individual communion service was used Sept. 7 at the reopening.

Extensive repairs have taken place at Chicopee Falls. A floating debt has been canceled and about \$2,500 have been spent on the church, providing a new roof, new paint outside and in, refrescoing and a full set of new windows, those in the auditorium being memorial gifts. The opening service was held Aug. 31.

Amherst has new carpet and cushions, and Feeding Hills a renewed interior. The men's club of Edwards Church, Northampton, has been improving the parlors, kitchen and corridors, and the latest news from this pastorate church is the formation of a boys' brigade.

### VACATION NOTES

Most of the Springfield pastors are again at work. First, Hope and Faith churches have been open all summer. Dr. Goodspeed is expected in First Church pulpit Sept. 21, after four months' absence. The search for an assistant is still busying the committee, who hope soon to secure the right man. The pulpit has been supplied by a long list of preachers this summer; among whom are Drs. Nutting of Providence, Richards of Philadelphia, Sargent of Wichita, and Burnham of St. Louis. Park Church reopens with Rev. J. L. Kilbon of Newton Center substituting for two months for Rev. W. A. Bacon, who is in Eu-

rope on a wedding trip. Dr. Moxom of South Church has also been abroad for a part of his three months' rest, and begins work again much strengthened. Professor Ballantyne of Springfield is supplying this month at South Hadley, in the absence of Rev. A. B. Patten in California. Vacant churches have been generally successful in seeking new pastors, and the three river counties are now well equipped for the fall campaign. South Deerfield, however, is mourning the prospective departure to Poquonook, Ct., of its pastor, Rev. E. O. Grisbrook, who will also be missed in the various lines of county work in which he has been prominent.

### STATE SUNDAY SCHOOL WORK

Plans are maturing for the annual convention of Massachusetts Sunday schools in Springfield, Oct. 8-10. Among notable speakers will be Dr. O. P. Gifford of Buffalo, Dr. A. F. Schauffler of New York, and Professor Sanders of Yale. For Friday, the closing day, a trolley trip is projected to swing around the college circle—Mt. Holyoke, Amherst and Smith—with supper on Mt. Tom. LONG.

It is not enough to be industrious; so are the ants. What are you industrious about? —H. D. Thoreau.

ONLY ONCE A YEAR can you go over the Boston & Albany R. R. to Albany, down the Hudson River to New York, thence via Fall River Line to Boston for \$5.00. This year the excursion starts Thursday, Oct. 9. Send for descriptive leaflet. A. S. Hanson, Gen. Pass. Agent, Boston.

I put my name  
on my lamp-  
chimneys. I'm  
not ashamed of  
them.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.



**CHURCH BELLS and CHIMES**  
Best Superior Copper and Tin. Get our price.  
MOSHANE BELL FOUNDRY, Baltimore, Md.

## MEASURED WORTH

Why do you suppose the Magee Heaters are used as test heaters? Why is the comparative worth of others measured by the Magee? Don't all answer at once. Think a bit! Yet the answer is simple. If the

**MAGEE HEATERS**  
50 YEARS THE LEADERS

were not the best—if for 50 years they didn't best warm homes for the least money, they would not be considered

Remember one thing—"The Imitation can NEVER EQUAL the Imitated."

**Unexcelled.—THE STANDARD.—Unapproached.**

Steam,  
Hot Water,  
Warm Air,  
Combination

Get the Genuine Magee, for sale by progressively aggressive dealers. Circular, fully illustrated, free if you write for it.

MAGEE FURNACE CO., Makers of Magee Heaters and Ranges,  
32-38 Union Street, Boston, Mass.

"Highest Award, Gold Medal, Paris Exposition."



**CHURCH SEATING.** Pews, Assembly Chairs and Pulpits. Our attractive designs are also durable, comfortable and aid to better listening. Free catalogue. American School Furniture Company, Salesroom, 19-23 W. 18th Street, New York

**BELLS**

Steel Alloy Church and School Bells. Send for Catalogue. The C. B. BELL CO., Hillsboro, O.

**MENEELY & CO.** The World Famous Waterbury, West Troy, N. Y. Only Highest Grade CHIMES, PEALS, CHURCH BELLS, & C. The Old Repeal Foundry, Rebuilt by And. Meneely, 1888.

**BLIMYER**  
CHURCH  
BELLS

Write to Cincinnati Bell Foundry Co., Cincinnati, O.



**WORLD'S GREATEST BELL FOUNDRY** Estab. 1858. Church, Peal and Chime Bells. Large Superior Copper and Steel Bells and castings. Write for Catalogue to E. W. VANDUZEN CO. Bakers Bell Foundry, Cincinnati, O.



**Individual Communion**  
Outfits. Send for free catalogue and list of users. SANITARY COMMUNION OUTFIT CO. Dept. E, Rochester, N. Y.



Every church should use our **INDIVIDUAL COMMUNION SERVICE.** Send for Trial Outfit. Address THOMAS COMMUNION SERVICE CO., Box 552, Lima, O.

**BEECHER'S** All the important works of the great preacher are now issued by **BOOKS** BOSTON The Pilgrim Press CHICAGO



**CHURCH CARPETS**

AT MANU-FACTURERS' PRICES. 658  
**JOHN H. PRAY & SONS CO.,**  
CARPETS AND UPHOLSTERY.  
WASHINGTON ST. OPP. BOYLSTON ST. BOSTON.





## In and Around New York

### Renewed Activity in the Churches

Churches are beginning to take on the autumn atmosphere of life and earnestness. Mr. Jenkins has begun full activity at Immanuel, and so has Mr. Taylor at Puritan. Mr. Herald received new members in Bethesda Sept. 7, and Dr. Baylis came back from an island sojourn to start a fall pace at Bushwick Avenue. Dr. Kent has been regularly at Lewis Avenue for some time, and Dr. Hillis begins again at Plymouth, Sept. 21. Union services with Dr. Gregg's church terminated the 7th, and Dr. McLeod was back in Clinton Avenue last Sunday. Dr. Jefferson returns to the tabernacle next Sunday. Activity began rather earlier in Brooklyn than in Manhattan. Drs. MacArthur and Chapman are back, but Dr. Burrell does not come to the Marble Collegiate, Dr. Stevenson to Fifth Avenue, Dr. Parkhurst to Madison Square, or Dr. Johnston to Fifth Avenue Baptist, till the end of the month. Dr. Lorimer plans great things, apparently with no thought of quitting New York for Boston. Dr. Richards, the new pastor of the Brick Church, begins Oct. 1.

### Patchogue's Opening Pastorate

This is one of Long Island's old and strong congregations. Its last pastor was Rev. C. N. Gleason. On the last Sunday in August, Rev. Sherman W. Haven began this pastorate, and was given a cordial reception. Mr. Haven comes of Presbyterian stock, but his only pastorate, at Wellsville, N. Y., has been Congregational. Here he stayed four years, taking in seventy members, clearing off a debt and leaving to accept the call of Patchogue. A native of Sangerfield, Oneida County, where his father is a Presbyterian elder, Mr. Haven was educated at Amherst and Auburn Seminary. The church at Patchogue dates from 1793 and has 350 members. Apart from figures, however, it has a standing which makes its pastor, while a bearer of heavy burdens, also a strong force in a large community.

### Farewell to Dr. Pentecost

Dr. George F. Pentecost was given a hearty send-off the Sunday night before he sailed for Manila and the far East. It was held at the West End Presbyterian Church, Dr. J. B. Shaw being one of the most active members of the Presbyterian Foreign Board. Dr. Pentecost outlined the undertaking as he saw it, and spoke feelingly of the responsibility incurred. The American Board was represented by Dr. Creegan, and the Presbyterian Board by its treasurer, Mr. Hand. Many friends of missions were present, members of several churches not open taking this means to show their interest. Dr. and Mrs. Pentecost sailed last Tuesday for London, but will start eastward early in October.

### More and Better Public Schools

With all their alleged defects, public schools of both Manhattan and Brooklyn hold their own against the private schools, even among those financially able to pay tuition as well as taxes. If either be losing, it is the private rather than the public school. Greater New York had a registration of 494,672 pupils Sept. 8, the opening day, an increase of 44,748 over last year. Of this increase Brooklyn gives 12,000 and the Bronx 4,400, showing the wisdom, not alone of building new schoolhouses, but of starting new Sunday schools in suburban sections. Accommodations have improved, all applicants being admitted, only 65,000 on part time, and they among the very youngest. This number will be reduced when adjustments are made. Brooklyn suffers most from lack of room, and there comes complaint of unsanitary buildings from only one quarter, Long Island city.

C. N. A.

### The Old Camper

has for forty-five years had one article in his supply—Borden's Eagle Brand Condensed Milk. It gives to soldiers, sailors, hunters, campers and miners a daily comfort, "like the old home." Delicious in coffee, tea and chocolate.

# Glenwood Ranges

## Make Cooking Easy.

THE GLENWOOD AGENT HAS THEM.

### Railroads and Excursions



# \$33

## TO California

Oregon and Washington points from Chicago daily during September and October. Correspondingly low rates from other points. Three fast trains daily to San Francisco and two to Portland. Pullman standard and tourist sleeping cars, observation and dining cars, free reclining chair cars, through without change.

Round-trip tickets at low rates on specified dates during August, September and October to Pacific Coast and the west. Call on any ticket agent or write to representatives.

**The North-Western Line**  
for full particulars.

W. B. KNISKERN,  
PASSENGER TRAFFIC MANAGER,  
CHICAGO.

## A Farm for You California

The Santa Fe will take you there any day in September or October for only \$33 from Chicago or \$25 from Kansas City.

Corresponding rates from East generally — tickets good in tourist sleepers or chair cars — enjoyable ride on the shortest, quickest, pleasant line.

Also one fare, plus \$2, round trip to Great Southwest, first and third Tuesdays in October.

Exceptional opportunities for home-seekers in magnificent San Joaquin Valley, California. Money-making investments. Write to Gen. Pass. Office, A. T. & S. F. R'y, Chicago, for California land folders.

## Cheap Excursions

### Railroads and Excursions

## DOMINION EUROPE LINE for



### FAST TWIN SCREW SERVICE

Boston to Queenstown and Liverpool

New England.....Sept. 24  
Commonwealth.....Oct. 8  
Merion.....Oct. 15  
New England.....Oct. 22  
For rates and further information, apply to or address  
Richards, Mills & Co., 77-81 State St., Boston.

## NEW SERMONS

...BY...

## BEECHER

Never Before Published in Book Form

We have recently bound up a few hundred volumes of Beecher's Sermons, about 30 in number, none of which are found in his other volumes. They were delivered in 1880-82, when he was in the fullness of his power. They are too good to be lost, and the pamphlet form in which they were originally issued has no value for preservation in a library. The volume is entitled

## Plymouth Pulpit Sermons Miscellaneous

The titles of many of them are wonderfully suggestive and compel attention. Those who wish to read or own Beecher's marvelous sermons, in as nearly complete form as possible, need this book as a supplement to the "Original" and "Later" Plymouth Sermons.

Price \$1.00 net, postpaid.

In handsome cloth binding.

We also have a few smaller volumes, containing only about 15 of the sermons above described.

These we offer while they last at 50 cts. each, postpaid. Ministers will find it profitable to take this volume in their satchel when they go on their summer vacations. Beecher is always suggestive.

BOSTON The Pilgrim Press CHICAGO

## For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Sept. 28—Oct. 4. Missions: Missionary Heroes. "Cheerful amid adversity." Acts 27: 23-36.

To the church or the Christian, torpid or indifferent, the record of heroism in the missionary field comes as a trumpet call to duty and privilege. Even the watchword associated with these saints and martyrs carries inspiration enough to awaken us out of sleep. Think of Xavier, the best example of a Roman Catholic missionary, going from land to land crying, "Yet more, my God, yet more;" of Carey saying to his English friends, "I will go down, but you must hold the rope;" of Samuel J. Mills, the pioneer of the modern missionary movement in America, saying, while yet a student in Williams, "No young man ought to live today without trying to make his influence felt around the globe;" of Judson hammering away at heathendom in India and replying, when asked "what of the prospect," "As bright as the promises of God;" of Livingstone, Africa's deliverer, who declared that the end of geographical discovery is the beginning of missionary enterprise; of Titus Coan, the apostle to the Sandwich Islands, and his splendid outburst: "Take me anywhere, O Lord, but go thou with me. Cut every cord except that which binds me to myself;" of Morrison, who opened up China, replying to one who said to him, "So you expect to make an impression on the idolatry of the Chinese empire?" "No, sir, but I expect that God will;" of Melville Cox, the first American Methodist to go abroad as a missionary, and who, after four months' service in Africa, died there of fever, saying, "Let a thousand fall before Africa is given up."

These are only a few of the grand company who through great tribulation have won their heavenly crown. But just as valiant lives are today being called out in behalf of Christ on foreign soil as ever before in the world's history. Think of the venerable Dr. Paton still exposing himself to peril in the New Hebrides. Think of how William Duncan has struggled through many years to establish a center of light in Alaska. Think of the martyrs in China, fresh in our memory, of Horace Pitkin sending word back to his wife, who had come to this country for safety, "Tell my little boy that I want him when he is twenty-

### A DOCTOR'S EXPERIENCE.

#### Medicine Not Needed in This Case.

It is hard to convince some people that coffee does them an injury! They lay their bad feelings to almost every cause but the true and unsuspected one.

But the doctor knows; his wide experience has proven to him that to some systems coffee is an insidious poison that undermines the health.

Ask the doctor if coffee is the cause of constipation, stomach and nervous troubles.

"I have been a coffee drinker all my life. I am now 42 years old and when taken sick two years ago with nervous prostration, my doctor said that my nervous system was broken down and that I would have to give up coffee. I got so weak and shaky I could not work, and reading your advertisement of Postum Food Coffee, I asked my grocer if he had any of it. He said, 'Yes,' and that he used it in his family and it was all it claimed to be.

So I quit coffee and commenced to use Postum steadily and found in about two weeks' time, I could sleep soundly at night and get up in the morning feeling fresh and well. In about two months, I began to gain flesh. I only weighed 146 pounds when I commenced on Postum and now I weigh 167 and feel better than I did at 20 years of age.

I am working every day and sleep well at night. My two children were great coffee drinkers, but they have not drank any since Postum came into the house, and are far more healthy than they were before." Stewart M. Hall, Fairfield, W. Va.

five years old to come back to China as a missionary." For every one such example of Christlike devotion of which the world hears, there are a hundred "unhonored and unsung."

The ranks of native converts furnish ample illustration of our theme. The way in which they poured their life out at the time of the Boxer uprising is ample proof that Christianity makes genuine converts. Ching Hsing, who rendered such magnificent service to the missionaries during the siege of Peking, finds in the *Northwestern Christian Advocate* of Aug. 27 a eulogist in Mrs. Mary Porter Gamewell. He survived that terrible ordeal and there are still in China, as in India, Japan and Africa, hundreds of faithful, heroic native Christians.

Missionary life itself entails discomfort and our brethren and sisters abroad show the stuff that is in them, not only as they meet great emergencies, but in the cheerful and self-forgetting way in which they endure distressing climates, uncongenial and filthy surroundings, the absence of creature comforts and the frequent sundering of precious ties as children are sent home to be educated.

Men and brethren, if these things be so, what ought we to do? Match the heroism of those who go to the front with sacrificial lives here at home. For if Christianity means the cross and the baptism of blood in Peking and Bombay and Tokyo and Armenia, it means the equivalent here at home.

### Sudden Death of Rev. G. R. W. Scott, D.D., Ph.D.

A cable message from Berlin, Germany, announces the death of Dr. Scott in that city last Sunday from appendicitis. He left his home in



Newton, Mass., last May with Mrs. Scott on a voyage to England to attend the dedication services of the Robinson Memorial Congregational Church of Gainsborough, as the fraternal delegate of the National Council of Congregational Churches. Following his appointment to that office last October, Dr. Scott took up with his accustomed vigor the work of completing the full amount named as a donation from American Congregationalists to this enterprise, and he carried to the meeting a sum considerably in excess of the \$5,000 asked for. He made one of the addresses at the dedication and afterwards preached several times in London and elsewhere.

Dr. Scott was born in Pittsburg, Pa., Apr. 17, 1842, graduated from Middlebury College and from Andover Seminary in the class of 1867. He had pastorates at Newport, N. H., Chambers Street, Boston, and Fitchburg. After a prosperous work of several years at the Rollstone Church in the last-named city, he lived in Europe several years, spending the time in travel and study. He received from the University of Berlin the degree of Doctor of Philosophy. After his return he served as pastor the First Church, Leominster, for five years. Since 1896 he has lived at his pleasant home in Newton, engaged in literary work and preaching as a supply. Dr. Scott was a corporate member of the American Board and on the executive committee of the Home Missionary Society and in many ways did valuable service in the denomination and for the whole Christian Church. He was a member of several literary societies. He leaves a wife and two sons, graduates of Harvard, now in professional life.

## THE OLD WAY

### Of Treating Stomach Trouble and Indigestion, a Barbarous and Useless One.

We say the *old way*, but really it is the common and usual one at the present time, and many dyspeptics, and physicians as well, consider the first step in attempting to cure indigestion is to diet, either by selecting certain food and rejecting others, or to greatly diminish the quantity of food usually taken.

In other words, the starvation plan is by many supposed to be the first essential in the cure of weak digestion.

The almost certain failure of the starvation cure for stomach trouble has been proven time and again, but still the usual advice, when dyspepsia makes its appearance, is a course of dieting.

All this is radically wrong. It is foolish and unscientific to recommend dieting or starvation to a person suffering from dyspepsia, because indigestion itself starves every organ and every nerve and fibre in the body.

What is needed is abundant nutrition, not less, and this means plenty of good, wholesome, well-cooked food and some natural digestive to assist the weak stomach to digest it.

This is exactly the purpose for which Stuart's Dyspepsia Tablets are adapted and this is the way they cure the worst cases of stomach trouble.

The patient eats plenty of wholesome food and Stuart's Dyspepsia Tablets digest it for him.

And this is in accordance with nature and common sense, because in this way the whole system is nourished and the over-worked stomach rested, because the tablets will digest the food whether the stomach works or not. One of Stuart's Dyspepsia Tablets will digest 1800 grains of meat, eggs and similar food.

Any druggist will tell you that Stuart's Dyspepsia Tablets is a remedy of extraordinary value and probably is the purest and safest remedy for stomach troubles.

No person suffering from poor digestion and lack of appetite can fail to be immediately and permanently benefited if they would make it a practice to take one or two of Stuart's Dyspepsia Tablets after each meal.

## 10,000 RUGS

We have the names of people for whom we have made over 10,000 rugs from

### OLD CARPETS.

and here is a sample of what they say.

"I have used these rugs three (3) years, hard wear, and they are like new yet, with the exception of the fringes."

A lady in Vermont.

We can assure better work and greater satisfaction on the next 10,000 rugs.

Write for particulars.

**LEWIS BATTING CO**  
Walpole, Mass.

IN A FEW DAYS  
**MECHANICS FAIR**  
MECHANICS BUILDING, BOSTON,  
will open, beginning  
Sept. 22, for six weeks  
First Fair Held in Four Years.  
There will be an exhibition of the most original, clean, educational and expensive collection of machinery and products of the various arts and crafts ever before brought together.  
ENTERTAINING AND AMUSING ATTRACTIONS have been arranged for. Marvellous educated horse will perform every half hour. Music will be continually dispensed by the finest bands in America. A marvelous reproduction of Niagara Falls. Wonderful scenic effects. Real running water.  
Admission, 25c., includes everything.



## In and Around Chicago

### Ministers' Meeting

The return of the pastors from their vacations and the opening of the regular work of the year on Sunday brought most of the pastors together in their accustomed place Monday morning to talk over methods of work for the autumn and winter. President W. A. Bartlett was in the chair. In general, less confidence was expressed in definite forms and methods than in the purpose on the part of the pastor to present the gospel as the message of Christ and to insist on regeneration as a necessity. Report was made of the meeting at Winona and of the effort which Presbyterians are to make under the leadership of Rev. Dr. Chapman to evangelize their churches and through them to reach the multitudes who never attend church.

### A Novel Vesper Service

On the afternoon of Sept. 7, South Church was crowded to listen to the music which is regularly furnished at that time, the special attraction being the professional whistler, Robert Chisholm Bain, who rendered Rubinstein's Voices from the Woods, Lassing's The Loving Voice of Jesus, and The Holy City. People filled the ante-rooms and were standing outside the church at the windows. Nearly all the congregation remained to hear the sermon. The purpose is to attract people who do not attend church and thus give them the gospel.

### Dr. Pearsons and the Christian College

Two things Dr. Pearsons deems essential if the small college retains its place as a factor in the educational system of the country: That it keep its standard of scholarship high, and that it be true to its principles as a Christian college. He does not believe that there should be any lowering of the Christian standards anywhere, any disregard of the Sabbath, any failure to emphasize the value of the Bible, or to present in the teaching of the college the fundamental principles of the Christian system.

The doctor wants it understood also that all conditions must be met by the last day of this

year if his money is to be obtained. He will insist upon cash or upon notes as good as cash and guaranteed by men able to pay them when due. Some have asked how he knows that the pledges which are made in order to secure his money are actually met. In the first place the names of the subscribers with the amount of their pledges are given him. In some of these books, as in that of the college at Colorado Springs, more than 900 names appear. Before the book is put into Dr. Pearsons' hands most of the subscriptions are paid. Those unpaid are indorsed by bankers and men of wealth who know the parties, and thus the genuineness of the entire subscription is vouched for. The utmost care is used to guard against any deceit, and thus far it is certain the gifts have only been made where the conditions were fulfilled. He is more anxious than the colleges themselves, apparently, that by the first of the coming year he may be permitted to pay over to all the institutions who have received his pledge the amount promised them. These pledges, the doctor wishes it understood, will not be extended in any case nor renewed under other conditions.

### Jacksonville's New Pastor

The important church in this college town and the entire state are to be congratulated on the fact that Dr. R. O. Post has resigned the pulpit at Conneaut, O., which he has filled with great acceptance for eleven years, to return to Illinois. He was formerly pastor of the First Congregational Church in Springfield. As preacher, organizer and pastor he will fill an important place in Jacksonville, and through his interest in the college do a great deal to increase its prosperity and extend its influence. He begins his work at once.

### Mr. Hegner's Resignation

Rev. H. F. Hegner, pastor of Bethany Church, Chicago, was dismissed by council last week and heartily commended to the churches. He has done excellent work in a difficult field, and will go abroad for a year's study. Mrs. Hegner, who accompanies him, is a skillful kindergartner and has had charge of this branch of the Chicago Commons work. Before his return Mr. Hegner expects to visit Palestine and Egypt.

### Injury to Dr. DeLong

Dr. DeLong of Fellowship Church met with a severe accident on the cars during his vacation. He was thrown from his feet and so jarred as to unfit him for service for several weeks. Friends will supply his pulpit during his illness, for though he is steadily improving, he will not be able to do full work for some time.

### Sympathy with the Miners

Bishop Fallows has striven to persuade the ministers to interest themselves in the anthracite coal strike and to agree to take up a collection for the miners. There is little doubt that the general feeling is on the side of the strikers. The Congregationalists at their meeting passed a carefully worded resolution, calling upon both parties to settle their differences as soon as possible, and if this proves difficult to submit them to the decision of competent arbitrators.

### Expansion of the University

The growth of Chicago University almost surpasses belief. When the present buildings on the southeastern corner of the old campus are completed they will probably form the finest group erected for educational purposes in the United States. The tower will be a duplicate of the tower on Magdalen College, Oxford. The university now owns all the land fronting on the Midway Plaisance from Cottage Grove Avenue to the Hotel Del Prado, a distance of a mile.

Chicago, Sept. 13.

FRANKLIN.

A laugh is worth a hundred groans in any market.—Charles Lamb.

## CRUEL METHODS

### Of Treating Some Diseases.

The old methods of treating piles by the knife, by ligature or dilatation, besides causing intense pain and frequently collapse and death, are now known to be worse than useless as far as actually curing the trouble is concerned.

Derangement of the liver and other internal organs, as well as constipation, often causes piles, and it is a mistake to treat it as a purely local disease; this is the reason why salves and ointments have so little effect and the widespread success of the Pyramid Pile Cure has demonstrated it.

The Pyramid Pile Cure is not a salve nor ointment but is in suppository form, which is applied at night, absorbed into the sensitive rectal membrane and acts both as a local and constitutional treatment, and in cases of many years' standing has made thousands of permanent cures.

Many pile sufferers who have undergone surgical operations without relief or cure have been surprised by results from a few weeks' treatment with the Pyramid suppository.

The relief from pain is so immediate that patients sometimes imagine that the Pyramid contains opiates or cocaine, but such is not the case; it is guaranteed absolutely free from any injurious drug.

The cure is the result of the healing oils and astringent properties of the remedy, which cause the little tumors and congested blood vessels to contract and a natural circulation is established.

All druggists sell the Pyramid Pile Cure at 50 cents for full-sized package.

A little book on cause and cure of piles mailed free by addressing Pyramid Drug Co., Marshall, Mich.

## HOME INSURANCE COMPANY OF NEW YORK. OFFICE: 110 BROADWAY.

### NINETY-EIGHTH SEMI-ANNUAL STATEMENT, JULY, 1902. SUMMARY OF ASSETS.

Cash in Banks.....	\$634,686.54
Special Deposits in Trust Companies.....	430,586.43
Real Estate.....	1,008,822.06
United States Bonds.....	2,050,000.00
State and City Bonds.....	1,364,500.00
Railroad Bonds.....	1,285,925.00
Water and Gas Bonds.....	97,500.00
Railroad Stocks.....	6,002,550.00
Gas Stocks.....	109,000.00
Bank and Trust Co. Stocks.....	508,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	124,550.00
Premiums uncollected and in hands of Agents.....	991,446.48
Interest due and accrued on 1st July, 1902.....	80,562.87
	\$15,918,449.43

### LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	5,405,511.00
Unpaid Losses.....	718,796.05
Unpaid Re-Insurance, and other claims.....	675,454.43
Reserve for Taxes.....	50,000.00
Net Surplus.....	6,068,687.35
	\$15,918,449.43

Surplus as regards Policy-holders \$9,068,687.35

JOHN H. WASHBURN, President.  
ELBRIDGE G. SNOW, Vice-President.  
FREDERIC C. RUSWELL, 2d Vice-Prest.  
MANUEL H. A. CORREA, 3d Vice-Prest.  
AREUNAH M. BURTIS, Secretaries.  
WILLIAM H. CHENEY,  
HENRY J. FERRIS, Asst. Secretary.

## Mortgage Investors

We offer conservative capitalists an opportunity to secure high grade first mortgage real estate securities of unquestioned safety. Correspondence solicited, when full information will be given. We furnish references covering fourteen years of success.

P. E. MCGURRIN & CO., Investment Bankers,  
55 W. 2nd South St., Salt Lake City, Utah.

## 5% FARM MORTGAGES

Iowa and Minnesota Real Estate. Full descriptions on application. If interested write J. S. Varland, Buffalo Center, Ia.

## 5% FARM MORTGAGES

on Iowa and Missouri Real Estate. Full description on application. If interested write B. H. Bonfoey, Unionville, Mo.

If you ever buy any books, you cannot afford to be without the new Pilgrim Press Catalogue, which quotes low prices on all the popular books, religious and secular. Send a stamp and get one at the Congregational Bookstore, either at Boston or Chicago.

## A GIRL'S PROBLEM.

### How to Feed Herself When Running Down.

"I am a stenographer!" That statement brings up a picture of long hours of tiresome indoor confinement, close mental concentration and subsequent exhaustion and brain fog. Then comes up the food question.

A young lady in Dayton, Ohio, writes: "Some time ago I was a stenographer in a large city retail store and having the responsibility of the office work resting largely upon me, my health began gradually to decline, and I stood facing the difficult problem of finding relief of some kind or leaving my situation. Worry added to my trouble; I became dyspeptic and nervous and suffered with insomnia and restlessness at night.

I was speaking of my illness one day to a trained nurse, who recommended that I begin a systematic diet of Grape-Nuts at once as she had seen its beneficial effect upon several of her patients who had suffered as I did.

So I began to use the food conscientiously. It formed my entire breakfast with perhaps Postum Coffee or some other nourishing drink and a second dish was taken at the evening meal. In about two weeks' time I began to feel stronger and more hopeful; my digestion and appetite were better; I was less nervous and could sleep. I continued the diet steadily and soon courage and vitality began to revive and once more I began to think success lay somewhere in this big world for me.

My work grew smoother and easier and after seven months of this diet I could do almost twice the amount of work in a day and do it easily and without feeling exhausted.

Today I am filling a much more responsible position and do the work easily and satisfactorily. I attribute it all to Grape-Nuts which I still continue to use. For a palatable and healthful diet, there is nothing on the market to equal it, and the fact should become of common knowledge." Name given by Postum Co., Battle Creek, Mich.

## The Straight Health Front

is to be found only in the Ferris Good Sense Waist, a garment of support that gives you the form of fashion without distressing the back or abdomen, so soft it yields with every breath and motion and yet retains the desired form in any position.

**FERRIS**  
Good Sense  
**WAIST**

*helps the health instead of hindering it.*

Made in shapes to suit every form and size. Sold by leading dealers everywhere. Be sure you get the *genuine* with the name sewed on in red. The Ferris Book sent free.

**THE FERRIS BROS. COMPANY,**  
341 Broadway, New York.



A good shampoo is a crown of cleanliness. Makes you feel better; look so, too. That is—if you use the right soap.

**Woodbury's**  
**Facial Soap**



is the best for hair and scalp. It cleanses thoroughly, gets out the dandruff, leaves the hair soft and bright as a piece of silk. Makes a quick, rich lather. Prevents baldness by keeping the scalp healthy.

Sold by dealers, 25 cents.

Trial package of soap and cream for 5 cts. to pay postage.  
**THE ANDREW JERGENS CO.,** Sole Agts., Dept. 87, Cincinnati, O.

## Upholstery

We are offering some very good numbers of Irish Point Lace Curtains this week.

5.00 values only..... **3 98**  
6.50 and 7.50 values only..... **5.00**  
8.50 values only..... **6.50**

Point d'Arab Lace Curtains, in new designs at, per pair,

**3.50, 4.50, 5.00, 6.00 and 7.50**

Ruffled Bobbinet Curtains, lace edgings, worth \$1.50 a pair, only..... **98c**

500 pairs Scotch Lace Curtains, all new goods, worth \$2.00 to \$2.50 a pair, special only..... **1.49**

## Oil Cloths and Linoleums

To introduce this new department we offer a special good quality of well-seasoned Linoleum at only, per square yard..... **50c**

Also a good quality of well-seasoned Oil Cloth at, per square yard..... **25c**

1 lot extra heavy quality wool Smyrna Rugs, size 30x60 inches, marked from \$2.50 to only..... **1.98**

**Gilchrist Co.**

Winter and Washington Sts., Boston.

"SILVER PLATE THAT WEARS"

## Your Choice IN Spoons

Can be readily selected, and the quality known to be the best made, if you ask your dealer for wares stamped with the trade mark—

**"1847 ROGERS BROS."**

Not alone Spoons, but Forks, Knives and a great variety of Fancy Serving Pieces can be supplied to match. Remember the complete stamp

**"1847 ROGERS BROS."**

Our catalogue No. E is free.

**Meriden Britannia Co.**  
International Silver Co.,  
Successor)  
MERIDEN,  
CONN.

NEW YORK

CHICAGO

ALSO  
HAMILTON,  
CANADA.

Sold by  
leading Dealers  
everywhere.

COLUMBIA

BERKSHIRE

